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YOUNG JAPAN AT PLAY

The Missionary Review of the World

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SIGNS OF THE TIMES

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CHANGING CONDITIONS IN TURKEY

Within the past three years the three empires that meet at Mt. Ararat,—Russia, Persia and Turkey,—have, theoretically at least, been changed from absolute to constitutional monarchies. The surprizing announcement by the Sultan on July 24th, that the constitution elaborated by Midhat Pasha in 1876, and held in abeyance for over thirty years, was to be put in operation again, has been received with mingled feelings of doubt and hopefulness by missionaries in Turkey. The doubts are due to the facility with which the Sultan has squirmed out of all promised reforms during the past thirty years, coupled with his previous setting aside of the constitution. It will be surprizing, moreover, if the heterogeneous elements in Macedonia and Asia Minor and Arabia can be induced to accept peacefully an assembly of Deputies in which each must submit to the majority, at the sacrifice of private ambition and sectional jealousy. We fear that there will be a period of disorders such as has attended the change of government in Russia and Persia; at the same time we pray for divine protection for both subject races and foreign workers during this time. If the constitution should really prove effective, as we hope, we look for enlarged opportunities and more energetic native work as a result. The clauses providing for personal liberty, equality of all races and religions, no sentence without judicial trial, abolition of torture, and for freedom of the press afford the greatest cause for hope to the Lord's people. The worst restrictions under the absolutism of the past have been the impracticability of direct and open work for Moslems, and the censorship of the press.

Under a constitution a general assembly is to be constituted, consisting of two chambers, one Deputy elected for every 50,000 people and Senators appointed by the Sultan. It is also probable that taxation will be more just and bribery less flagrant, thus making conditions of life more endurable. The humiliating flight of Izzet Pasha indicates the fall of that infamous palace coterie, of which he was the presiding evil genius. The leaders of the young Turks, who are now in the ascendency, are believed to be favorable to foreign educational influences; and this will tend to remove restrictions that till now have hampered mission schools and colleges. We look especially for an in-

creased attendance of Moslem pupils, and for improvement in the conduct of Moslem schools. Will not Christians strive by prayer and personal effort, that the increasingly wide-open doors in Turkey may be entered for Christ, and that the Church may keep ahead of the representatives of commercial enterprises in seizing the opportunity of the hour?

KOREA COMING TO CHRIST

Korea is the land of marvels in the results of missionary labors! The people seem to be turning to Christ in a day! The nation is desolate, broken-hearted, with a glorious past but a future that is far from radiant. "Christianity may not preserve political identity," says Rev. J. M. Moore, "but Korea's 10,000,000 Christians can do for the world in any sphere what is not possible for 10,000,000 heathen, whatever their position or worldly power. Christianity is never lost upon any man that fully accepts it. The Church can have nothing to do with Korea's political conditions, and can offer no solace to any nation that faces a governmental catastrophe; but that need not deter her in her efforts to give every man the gospel of life. If a people became Christian because of a hope of support from Christian nations in time of political disaster, then indeed would Christianity lose its meaning. So the very remarkable turning of the Koreans to Christianity greatly multiplies the responsibility laid upon the missionaries. Korea is coming to accept Christ. May she also come to know Him."

The recent uprising, due to the abdication of the old Emperor of Korea in favor of his son, has caused some interruption of missionary work and the Japanese soldiers are not generally helpful to missionaries. Rev. C. A. Clark wrote of his district in Kang Won province: "People have been so busy dodging bullets that they have no heart to buy Bibles." While this is true, it is also a fact that the disturbances have driven the Christians to their Bibles.

Rev. F. S. Miller writes that the uprisings have hindered the distribution of Bibles considerably, but have done the Church good. The unfaithful have been driven away and the faithful made to realize more clearly the keeping power of God. As the Christians have their hair cut, the Japanese suspected them of being ex-soldiers, and the insurgents suspected them of being members of the pro-Japanese Il Chin Society. However, neither party interfered with those who were reported by their neighbors to be true Christians. The Bible was a safe passport with either side and saved many from trouble. But wo betide the man who carried a Bible and could not read it. Often a man was tested as to his ability to read and sing. One man made a great show of being a Christian, but on being asked to read and sing had to admit that he could do neither, and was shot as a spy.

The circulation of Bibles for the year was 151,230 volumes, an increase of 23,961 volumes over the year 1906.

Under the leadership of Prince Ito, many reforms have been introduced, and a new era is dawning. The eagerness for an education still continues. Mission, private, and government schools are taxed to their utmost capacity. One great difficulty is the scarcity of suitable teachers. A normal school has been opened in

Seoul with an enrolment of 121 men. From these there will gradually be gathered teachers capable of teaching. Girls' schools are on the increase and are receiving every encouragement. The demand for education for girls is a very great and urgent one.

The evangelistic work has progressed by leaps and bounds. During the year 6,000 full members were added, and the contributions to the churches amount to 125,889.13 yen ($63,000), or an average of 5.23 yen per full member.

THE OUTLOOK IN PERSIA

Order has not yet come out of chaos in the land of the Shah.* What will the end be? The article on Persia's future contributed to the *Pester Lloyd* by Professor Hermann Bámbéry, of the chair of Oriental languages in the University of Budapest, gives a very interesting estimate of the outlook.

Professor Bámbéry thinks that Russia, baffled in Manchuria, is casting hungry eyes on Persia, whose soldiers are drilled and commanded by Russian officers, while the Russian tongue is employed in the words of command. But in spite of her threatened ruin, Persia is a power to be reckoned with in Europe. Her troubles come from the degeneracy of her kings.

Russia is seeking a pretext for extending her southern frontier (beyond the Aras), which it seems probable she will effect without any opposition. The Shah in his present straits would give way to Russian demands at the price of protection from his rebellious subjects, and it is not likely that the protest of the Persian Parliament would be able to withstand the overwhelming force of Russian bayonets. From all points of view, there seems to be a prospect at present of an increase in territory for Russia in her need of more land for her people.

The Powers of the West have long decreed the fate of this Asiatic monarchy, now more than two thousand years old. Persia is bound to go down, to go down suddenly. . . . At present a spirit is moving in the Moslem world of Asia which may bring in changes which the great Powers would not particularly relish. For half a century Europe has disposed of the world pretty well as she chose. To-day this is no longer the case. Whether Asiatic princes tremble on their thrones or abdicate them has no influence on the natural course of things. Asia to-day is no longer clay in the hands of the European potter, and this change in the character of Persian and general Asiatic ideals is something with which our Western Powers will have sooner or later to reckon.*

*Mohammed Ali, the Shah, by no means enjoys a bed of roses. But it is almost wholly his own fault. In the first place his unpardonable antipathy toward all liberty, everything constitutional and parliamentary, is a glaring fault. He might at least have tried to put a good face on the matter, let the constitutional experiment of a parliament run its course, and not have involved in his own destruction the highest members of the Persian aristocracy, who have much more insight and education than the Shah himself. He is now said to be practically a prisoner in Teheran, threatened by the wild tribes whom he summoned to his aid and who demand more pay—which the Shah can not give.

NEW EDUCATIONAL EDICTS IN CHINA

The following fresh instructions have been issued to the provinces from the Throne:

1. Viceroys and Governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months with a student roll of fifty children each, the Government to defray expenses.

2. Rich Chinese must open as many schools as possible and establish educational societies in all districts to teach the benefits of education.

3. All boys over eight years of age *must go to school*, or their parents and relatives will be punished. If they have no relatives, the officials will be held responsible for their education.

4. All wealthy Chinese opening schools will be rewarded.

5. Every prefecture must have forty preparatory schools, and every town or village one or two.

6. Viceroys and Governors must report

* Translations made for *The Literary Digest*.

the opening of the schools, and an official will be sent to inspect them.

The Rev. W. Nelson Bitton, of Shanghai, remarks:

It must be remembered that one of the weaknesses of government in China is that Edicts are often a pious expression of opinion carrying little executive weight; therefore this Edict will be but partially obeyed. The Edict makes the fact clear, however, that China realizes universal education to be an integral part of the movement for reform in the Empire, and has set this ideal before her. She has not yet the material to staff these proposed schools; but that fact serves to make it the more imperative for the Christian Church in China to put all the strength at her disposal into the education and training of Christian lads who shall hereafter be the teachers in the new educational system of China. A Government system of education is bound to come. We should waste no time or strength, therefore, on side issues, give up playing at elementary education by subsidizing inferior schools simply because Christian books are used in them, and go whole-heartedly at the work of preparation for the coming need. We do not want the difficulties of education in India to be raised in China, and the only way to obviate them is to prepare to capture the system at the outset by providing Christian material for its working.

SINCE THE MASSACRE AT LIEN-CHOU

When a British admiral saw some missionaries decide to remain at their post in time of danger, rather than leave their defenseless converts that they might enjoy the protection of the war-ship, he said: "Gentlemen, your courage is magnificent. Men have received the Victoria Cross for less heroism than yours."

It takes faith and courage to remain at the post of danger, it takes equal faith and courage to return to the place where friends have been murdered and to calmly take up the interrupted work. But such courage and faith are rewarded. The Lord is with us as He was with Joshua.

On November 3rd, 1905, five Presbyterian missionaries were murdered in Lien-chou, southern China. Chapel and hospitals and schools and homes were destroyed by an unthinking and unreasonable mob. A year later a new band of devoted missionaries went to reopen the station. They were met by the Chinese with sullen faces and unfriendly reception. Now the loving kindness of the missionaries has won the day. Many of the Chinese realize the blessing brought by the hospital that was destroyed, and homes and hearts are being opened to the messengers of Christ.

Under the direction of Rev. R. F. Edwards, five buildings are being erected—a church, a boys' school, a preacher's house and two missionary residences—one to be used also for a girls' school. Two hospitals will also be built, and the work will soon be going on more actively than before the massacre. Non-Christian peoples will some day learn that it is impossible to drive out Christ and His missionaries by acts of violence. "There is a greater with us than with them."

JAPANESE CHRISTIAN STATESMEN

The experiences of Daniel and Joseph and Nehemiah are reproduced in modern history. Those who fear and follow God are honored among men who seek wise and trusted leaders.

The recent general election in Japan resulted in the choice of about twice as many Christians as before being sent to the House of Represent-

atives. They now number fourteen. The number of enrolled Christians in Japan is only 150,000 out of about 50,000,000 inhabitants, or 3 out of 1,000, while the 14 Christians out of 380 members in the House of Representatives are almost 4 out of 100; that is, they have nearly ten times their proportion. These fourteen Christians do not all exhibit the same degree of zeal and earnestness in religious matters; and some are what the Japanese call "graduates"; but they more or less represent Christian ideals, and most of them are very active in Christian life.

Shimada is editor of the Tokyo *Mainichi Shimbun* and very active in social and moral reforms. Nemoto is the well-known temperance champion. Yokoi has been a Kumi-ai-pastor and President of the Doshisha. Ishibashi is editor of the Osaka *Asahi Shimbun;* and Tagawa is editor of the *Miyako Shimbun,* Tokyo. Uzawa is a young barrister, recently honored with the degree of Doctor of Law. Kurahara worked hard in America for an education and is called "the scholar without a penny." Hattori is well known in Seattle, where he was active in Christian work among the Japanese. Takekoshi is the author of "Japanese Rule in Formosa."

EIGHT YEARS' PROGRESS IN THE PHILIPPINES

Eight years ago there was not a dollar invested in the Philippines by any Protestant missionary society; to-day nearly $500,000 is held by various American missionary boards. More than 30,000 Filipinos have already confest faith in the simple Gospel of Jesus Christ. Over 8,000 were received last year. There are 1,000 students studying in the mission schools. The American Bible Society has distributed over 700,000 Scriptures or portions and a large number of them have been complete Bibles. The British and Foreign Bible Society distributed 37,597 books during the last year.

The Presbyterian Mission, eight years after the landing of the first missionary, shows the following comparison with the 27 other missions of the Board: It is second in the number of communicants received during the year; fourth in the number of stations; sixth in the number of total communicants; sixth in the number of students for the ministry; ninth in the number of outstations; eleventh in the number of native workers.

In these eight years Methodist missionary work has passed swiftly through the stages of a presiding elder's district and a Mission Conference; and it is now the Annual Conference of the Philippine Islands, with 26 full members and 12 men on trial. There are now 78 circuits under the members of the Conference on Supplies, in which there are working 535 local preachers and exhorters, only 40 of whom are employed by the missionaries, and these 40 receive an average salary of only $8 per month. There are 442 congregations and preaching-places and 23,000 members and probationers. The reports of the missionaries show that there are also 31,000 adherents, many of whom are waiting to be formally received and taught the way of life.

THE SITUATION IN INDIA

Bishop W. F. Oldham puts it clearly and boldly, as both startling and shameful. Assuming that dis-

ciples are loyal to the King and have a passion for the kingdom, how disgraceful the lethargy and apathy that idly stand by while two out of every three of earth's vast population have never yet known of the King or heard the message of the kingdom! The whole heathen world is now physically accessible, and so far mentally and spiritually approachable, that while ministers, at home, prepare dainty dishes for fastidious palates, the missionary abroad faces millions hungering for the bread of life, and perishing of hunger. Especially do the *women* and *girls,* who form half of this whole host of destitute souls, need *woman's* ministry, being inaccessible to *male* missionaries. There are four ways of reaching those millions of women: first, by the day school; second, by the female college; third, by the medical mission; fourth, by direct evangelistic effort. The day school has advantages over even the boarding school, because each day the newly taught child returns home to be an *educator* and *evangelist* to the women there. While the boarding school which isolates the pupil is better for the girl, it is not so good for the home-life. Sometimes a whole family is led to Christ through the day pupil who carries home at night the new teaching received at the school.

As to the women's college, it is of the highest importance to give the best training possible to the *future native leaders* of society; as one such thoroughly educated woman in India or China, Japan or Korea, is worth a dozen of the best-qualified women from abroad. Then in medical work women can marvelously help and guide the womanhood of these lands and reach them when other doors are comparatively closed. But, beside all the rest, women evangelists are needed. "The Lord gave the word; great is the company of the women who are publishing it." Any traditions are unworkable that shut out women from this work of carrying the Gospel to the women who can not otherwise know of Christ and His salvation.

Bishop Oldham is confident that even Mohammedans are accessible if the way of approach be such as to disabuse the Moslem mind of the idea that Christianity is identical with politics, and means a movement toward conquest. In actual labor among 30,000,000 of followers of the prophet, he has seen two missionaries who have baptized more Moslems than ever before in the same space of time by the same amount of labor. His experience in India is so far in favor of the work in non-Christian lands as to make comparison contrast. For example, while the increase of his own denomination at home is *nine per cent,* abroad in India it is *forty-seven per cent,* or over five times as great. Never, in his view has there been so loud a call for consecrated workers, or so emphatic an encouragement to wholehearted service.

HINDUISM TOTTERING

A paragraph like the following from the Rev. Hervey C. Hazen, writing from Tirumangalam, India, should be printed in capitals for the encouragement of those who pray and labor for the great world of India:

The year opens up most encouragingly. There are signs of promise on many sides of us. In one village of high-caste people, where there had been intense de-

votion to Mammon, there appeared such a spirit of inquiry that the teacher requested our good Pastor Thomas to come and talk with the Hindus. He went and found the schoolhouse filled with the prominent men of the place. They asked many questions and he answered them patiently all night long till the break of day, when four of them put their names down as Christians. He sent in to me for four New Testaments for them. A few days afterward more came in to see us at the bungalow and gave their names as having fully decided to be Christians. Then Mrs. Hazen and the Bible women went there and did some good work among the women. The result is told in the words of an enemy, who said, "Hinduism is tottering in Sengapady. It will fall and they will all become Christians." On an itinerary just closed we found one village where twelve heads of families are eager to become Christians and want a teacher among them. In another place thirty families were just ready to embrace Christianity held back only by the opposition of their head man, who since then has signified his consent. In still another, forty families show great enthusiasm in coming to Christ. Their women are especially eager, which is quite unusual. We are now about to take a man away from a place that does not yield much fruit and put him there, feeling confident that we shall have the entire caste of that village.

A STRIKE OF NATIVE HELPERS

The tendency to "strike" for higher wages is spreading to the mission field and invading the Gospel work. The missionaries of the Neukirchen Missionary Society recently sent strange and painful news from East Africa. All native helpers in the missionary work on the banks of the Tana River went on strike, demanding an increase of wages. From our standpoint their wages of from ten to twelve rupees ($3 to 3.66) a month may seem very small, but the missionaries carefully investigated the time spent and the cost of living and came to the conclusion that these small wages were sufficient, because these helpers are doing so little religious work that they have plenty of time to cultivate their own fields. The religious work of these native helpers consists in preaching twice every Lord's Day, in catechising twice every week, in holding devotional exercises every morning for twenty minutes, and in holding school an hour a day.

The missionaries refused to enter into negotiations until the helpers would show a more Christ-like spirit, whereupon the strikers sent an appeal to the Society in Germany, which naturally can not be listened to against the decision of the missionaries.

Some native Christians and missionaries are in favor of employing native helpers for their full time and increasing their wages with the help of the native congregations, which have been doing little or nothing hitherto.

Who would have expected a strike of native missionary helpers for higher wages in East Africa?

INTERDENOMINATIONAL HOME MISSIONS COUNCIL

Some fifteen years ago the Foreign Mission Boards of the United States and Canada decided to meet together in annual conference to discuss problems and policies and plans of closer cooperation. These meetings have proved so helpful that some of the Home Mission Boards met last fall and, having agreed among themselves, invited the cooperation of other boards in the formation of a "Home Missions Council." Membership in this organization has already been asked for by the Baptist, Congre-

gational, Episcopal, Lutheran, Methodist Episcopal, Methodist Protestant, Presbyterian North and South, Reformed and United Presbyterian Home Mission organizations, making a majority of the Protestant Christians of America. Others are expected to join. A conference of the Boards held last February to consider the interests of religious work among immigrants was attended by about one hundred. Next winter a series of joint presentations of the Home Mission cause in the leading cities of the country is planned. In two-day conventions the saving of the nation will be presented in the most comprehensive way, on undenominational lines—each convention closing with special denominational meetings at which the subject will be brought home in a practical way to church-members. The close relation of this movement to that of Federation is evident, and it is hoped to bring it to the front at the next national convention of the Federation in Philadelphia next December.

DECREASE OF CRIME IN BRITAIN

It is refreshing to know, by trustworthy testimony, that in the last half-century official criminal statistics show a decided relative decrease of criminality, while in 1906 there was practically as many offenses against law as fifty years before, the population had nearly doubled (19,000,000 to 34,000,000), so that relatively the number of crimes has decreased about forty per cent. It is quite as hopeful a sign that this decrease is so largely owing to the successful work of the British temperance organizations. The habit of using intoxicants is not half as prevalent as half a century ago. Then, even among the clergy, it was almost universal; now it is a rare exception when a preacher is addicted to the use of either fermented or distilled liquors as a beverage; and, from personal experience, after twenty years of growing intimacy with British family life, we can say that in not one case in fifty have we found any sort of liquors in use by the families we have visited.

THE KING OF SWEDEN AND MISSIONS

King Gustavus of Sweden has issued the following proclamation, which deserves attention as coming from so influential a man: "There is a wide-spread indifference to Christ, and even blasphemies against Him are being heard. None of us, alas, can say that he has so opposed the evil by word and deed, or so testified in behalf of truth and right, that he can call himself without responsibility for these current sins. Let us remember, great is the responsibility of a people which rejects the saving grace of God. We look much for change and improvement. The most important change, the most necessary improvement, is a universal turning to God.

"In spite of the great hostility against the Gospel, however, we see that it brings blest results among ourselves and also among the heathen in these days. Like as living seeds are carried across the waters and bear fruit upon foreign shores, so the Gospel reaches the heathen; and since we are coworkers in that labor; it must be done by us with such true love that the desire of our hearts to bring to our fellow men in foreign lands that gift which we ourselves consider the pearl of great price becomes apparent to all."

THE EARL OF CROMER ON ISLAM*

BY REV. S. M. ZWEMER, D.D.
Author of "Arabia, the Cradle of Islam," etc.

The scholarly work on modern Egypt by the Earl of Cromer, which has just been published and has already reached a second edition, is remarkable for nothing more than for its brief preface. In its sixteen words we have the key to the whole book. Lord Cromer writes: "I am wholly responsible for the contents of this book. It has no official character whatsoever," and just because this book gives a picture of modern Egypt by him who created it, and who now speaks from behind the scenes of what his eyes have seen and his hands have handled, the narrative is accurate and the observations are unprejudiced and reliable. No one will accuse Lord Cromer of prejudice against Egypt and the Egyptians or against the Moslem faith. As he himself says: "It is not possible to live so long as I have lived in Egypt without acquiring a deep sympathy with the Egyptian people."

It was with surprize, therefore, that I read a review of "Modern Egypt" in the most important Moslem paper published in Cairo, which, instead of reviewing the book with sympathy, made an attack on Lord Cromer in four articles—the last of which was twenty-nine columns long—criticizing his statements in regard to Islam as a social system and a barrier to progress. It took two pages of objections to answer the paragraphs that Lord Cromer wrote on the condition of Mohammedan womanhood in Egypt, and the editor of *El Moeyyid* was specially indignant because of the statement that Moslems were intolerant and sometimes fanatic.

In order that those who imagine Islam to be a handmaid of Christianity may be enlightened, we quote the following paragraphs from Chapters XXXIV and XXXV. No comment is necessary save to remind the admirers of Islam that so unprejudiced an observer and scholarly a thinker as the Earl of Cromer seems to agree in the verdict of the missionaries that there is no hope for Egypt in Islam.

The Failure of Islam

He says: "The reasons why Islam as a social system has been a complete failure are manifold.

"First and foremost, Islam keeps women in a position of marked inferiority. In the second place, Islam, speaking not so much through the Koran as through the traditions which cluster round the Koran, crystallizes religion and law into one inseparable and immutable whole, with the result that all elasticity is taken away from the social system. If to this day an Egyptian goes to law over a question of testamentary succession, his case is decided according to the antique principles which were laid down as applicable to the primitive society of the Arabian Peninsula in the seventh century. Only a few years ago (1890), the Grand Mufti of Cairo, who is the authoritative expounder of the law of Islam, explained how bands of robbers should be treated who were found guilty of making armed attacks on a village by night. The condemned criminal might be punished in six different ways. He might have his right hand and left foot cut off and then be

* "Modern Egypt," by the Earl of Cromer. 2 vols., 8vo. $6.00. Macmillan & Co., 1908.

decapitated; or he might be mutilated, as before, and then crucified; or he might be mutilated, decapitated, and eventually crucified; or he might be simply decapitated or simply crucified, or decapitated first and crucified afterwards. Full details were given in the Mufti's report of the mode of crucifixion which was to be adopted. The condemned person was to be attached to a cross in a certain manner, after which 'il sera perce à la memelle gauche par une lance, qui devra etre remuee dans la blessure jusqu'a ce que la mort ait lieu.' . . .

"In the third place, Islam does not, indeed, encourage, but it tolerates slavery. Mohammed found the custom existing among the pagan Arabs; he minimized the evil. But he was powerless to abolish it altogether. His followers have forgotten the discouragement, and have generally made the permission to possess slaves the practical guide for their conduct. This is another fatal blot in Islam." . . .

"Lastly, Islam has the reputation of being an intolerant religion, and the reputation is, from some points of view, well deserved, though the bald and sweeping accusation of intolerance requires qualification and explanation. . . . Nevertheless, the general tendency of Islam is to stimulate intolerance and engender hatred and contempt not only for polytheists, but also for all monotheists who will not repeat the formula which acknowledges that Mohammed was indeed the Prophet of God." . . . .

"More than this, the Moslem has for centuries past been taught that the barbarous principles of the *lex talionis* are sanctioned and even enjoined by his religion. He is told to revenge himself on his enemies, to strike them that strike him, to claim an eye for an eye and a tooth for a tooth. Islamism, therefore, unlike Christianity, tends to engender the idea that revenge and hatred, rather than love and charity, should form the basis of the relations between man and man; and it inculcates a special degree of hatred against those who do not accept the Moslem faith. 'When ye encounter the unbelievers,' says the Koran,'strike off their heads until ye have made a great slaughter among them, and bind them in bonds. . . . O true believers, if ye assist God, by fighting for His religion, He will assist you against your enemies, and will set your feet fast; but as for the infidels, let them perish; and their works God shall render vain. . . . Verily, God will introduce those who believe and do good works into gardens beneath which rivers flow, but the unbelievers indulge themselves in pleasures, and eat as beasts eat; and their abode shall be hell fire.'"

Lord Cromer goes on to say that it is because of this intolerant spirit of Islam and the volcano of fanaticism which is always ready for an eruption that *the Englishman in Egypt must do his best to abstain from all interference in religious matters.* It is startling to read these words even from Lord Cromer in regard to the British policy in Egypt:

"He will look the other way when greedy Sheiks swallow up the endowments left by pious Moslems for charitable purposes. His Western mind may, indeed, revolt at the misappropriation of funds, but he would rather let these things be than incur the charge of tampering with any quasi-religious institution. For similar reasons, he will abstain from laying his reforming hand on the iniquities of the

Kadi's courts. The hired perjurer will be allowed full immunity to exercise his profession, for the Englishman is informed that the criminal can not be brought to justice without shaking one of the props which hold together the religious edifice built twelve centuries ago by the Prophet of Arabia. He did not for many years allow a murderer, whose offense was clearly proved, to be hanged because Islam declared—or was supposed by many ill-informed Moslems to declare—that such an act is unlawful unless the murderer confesses his crime, or unless the act is committed in the presence of two witnesses; and he accepted this principle in deference to Moslem sentiment, with the full knowledge that, in accepting it, he was giving a direct encouragement to perjury and the use of torture to extract evidence. In the work of civil juridical reform, he will bear with all the antiquated formalities of the Mehkemeh Sheraieh. He will scrupulously respect all Moslem observances. He will generally, amidst some twinges of his sabbatarian conscience, observe Friday as a holiday, and perform the work of the Egyptian Government on Sunday. He will put on slippers over his boots when he enters a mosque. He will pay his respects to Moslem notabilities during the fast of Ramazan and the feast of Bairam. He will, when an officer of the army, take part in Moslem religious ceremonies, fire salutes at religious festivals, and sometimes expose his life under the burning rays of an African sun rather than substitute a Christian helmet for the tarboosh, which is the distinctive mark of the Moslem soldier in the Ottoman dominions. And when he has done all these things and many more of a like nature, they will only avail him so far that they may perhaps tend to obviate any active eruption of the volcano of intolerance."

If such was the British policy in regard to Islam as the state religion for Egypt, we need not be surprized that the Gordon Memorial College has become a Mohammedan institution, and that the British occupation has strengthened Islam not only in Egypt, but throughout all North Africa.*

Women and Polygamy

In regard to the degradation of women and the baneful effects of polygamy, the writer of "Modern Egypt" gives no uncertain testimony: "Look now to the consequences which result from the degradation of women in Mohammedan countries. In respect to two points, both of which are of vital importance, there is a radical difference between the position of Moslem women and that of their European sisters. In the first place, the face of the Moslem woman is veiled when she appears in public. She lives a life of seclusion. The face of the European woman is exposed to view in public. The only restraints placed on her movements are those dictated by her own sense of propriety. In the second place, the East is polygamous, the West is monogamous.

"It can not be doubted that the seclusion of women exercises a baneful effect on Eastern society. The arguments on this subject are, indeed, so commonplace that it is unnecessary to dwell on them. It will be sufficient to say that seclusion, by confining the sphere of woman's interest to a very limited horizon, cramps the intellect

* See the statement by Dr. Andrew Watson in the Report of the Cairo Conference, "The Mohammedan World of To-day."

and withers the mental development of one-half of the population in Moslem countries. An Englishwoman asked an Egyptian lady how she passed her time. 'I sit on this sofa,' she answered, 'and when I am tired, I cross over and sit on that.' Moreover, inasmuch as women, in their capacities as wives and mothers, exercise a great influence over the characters of their husbands and sons, it is obvious that the seclusion of women must produce a deteriorating effect on the male population, in whose presumed interests the custom was originally established, and is still maintained.

"The effects of polygamy are more baneful and far-reaching than those of seclusion. The whole fabric of European society rests upon the preservation of family life. Monogamy fosters family life, polygamy destroys it. The monogamous Christian respects women; the teaching of his religion and the incidents of his religious worship tend to elevate them. He sees in the Virgin Mary an ideal of womanhood, which would be incomprehensible in a Moslem country. The Moslem, on the other hand, despises women; both his religion and the example of his Prophet, the history of whose family life has been handed down to him, tend to lower them in his eyes. Save in exceptional cases, the Christian fulfills the vow which he has made at the altar to cleave to his wedded wife for life. The Moslem, when his passion is sated, can if he likes throw off his wife like an old glove. According to the Sunnis, whose doctrines are quoted because the Egyptians are Sunnis, 'A husband may divorce his wife without any misbehavior on her part, or without assigning any cause. The divorce of every husband is effective if he be of sound understanding and of mature age.'"

The practise of monogamy has of late years been gaining ground among the more enlightened Egyptians; nevertheless, it can not as yet be called general. "The first thing an Egyptian of the lower class will do when he gets a little money is to marry a second wife. A groom in my stables was divorced and remarried eleven times in the course of a year or two. I remember hearing of an old Pasha who complained peevishly that he had to go to the funeral of his first wife, to whom he had been married forty years previously, and whose very existence he had forgotten."

We are told by the armchair critics and the admirers of Islam as a system that it lifts the African pagan to a higher morality. Let us hear what "Modern Egypt" thinks of this type of Mohammedan morality: "Among other consequences, resulting from polygamy and the customs which cluster round polygamy, it may be noted that, whereas in the West the elevation of women has tended toward the refinement both of literature and of conversation, in the East their degradation has encouraged literary and conversational coarseness. This coarseness has attracted the attention of all who have written on Egyptian manners and customs. It is true that the Moslem may argue that he started 600 years later than the Christian in the race to attain civilization, and that, apart from the English dramatists of the seventeenth century, the writings of Boccaccio and of Rabelais denote a state of society no more refined than that which at present exists in Egypt; and he may use this argument with all the greater reason inasmuch as the

class of humor which finds most favor in Egyptian society is very much akin to that which we may now read in the Decameron. But, in the first place, it is to be observed that the Decameron is a model of refinement as compared with many works in Arabic; and, in the second place, it may be doubted whether, even in the Middle Ages, the general coarseness of European society was ever on a par with that of the modern Egyptians."

The Future of Islam

Finally, Lord Cromer takes up the subject of the future of Islam, and shows that the best men among the Mohammedans, those who are most enlightened and most progressive, are attempting a hopeless task when they speak of the reformation or repristination of Islam. "Let no practical politicians think that they have a plan capable of resuscitating a body, which is not, indeed, dead, and which may yet linger on for centuries, but which is nevertheless politically and socially moribund, and whose gradual decay can not be arrested by any modern palliatives however skilfully they may be applied."

To reform Islam and bring its ways into harmony with modern civilization, we are assured by the Earl of Cromer, is like trying to "square the circle." To the Moslem, the hierarchy, he states, naturally represent the *ne plus ultra* of conservatism. To introduce the principles of Western civilization necessarily means to undermine the system of Islam. He writes: "On the common ground of ethics the Moslem of this type could meet the Christian and discuss matters of common interest without stirring the fires of religious strife. But when the discussion took place, how melancholy was the result! The Moslem and the Christian would agree as to the nature of the fungus which was stifling all that was at one time healthy in the original growth; they would appreciate in like fashion the history of its extension; but whilst the sympathetic Christian would point out with courteous but inexorable logic that any particular remedy proposed would be either inefficacious or would destroy not only the fungus but at the same time the parent tree, the Moslem, too honest not to be convinced, however much the conviction might cost him pain, could only utter a bitter wail over the doom of the creed which he loved, and over that of the baneful system to which his creed had given birth."

If there is no hope of moral reform in Islam, and if it is impossible for the British reformer in Egypt to put new life into this dying system, has the time not come for the British Government to substitute for a painful neutrality a real manly Christian policy, favorable to missions in the Nile Valley and, using the force of a Christian civilization, to give new character and new life to modern Egypt? The Earl of Cromer rises to the dignity of an Old Testament prophet when he states, in regard to the Moslem of Egypt, that "his conservatism is due to an instinct of self-preservation, and to a dim perception that, if he allows himself to be even slightly reformed, all the things to which he attaches importance will be not merely changed in this or that particular, but will rather be swept off the face of the earth." Perhaps he is not far wrong. "Altho there are many highly educated gentlemen who profess the Moslem

religion, it has yet to be proved that Islam can assimilate civilization without succumbing in the process. It is, indeed, not improbable that, in its passage through the European crucible, many of the distinctive features of Islam, the good alike with the bad, will be volatilized, and that it will eventually issue forth in a form scarcely capable of recognition. 'The Egyptians,' Moses said, 'whom ye have seen to-day, ye shall see them again no more forever.'" The prophecy may be approaching fulfilment in a sense different to that in which it was addrest to the Israelites.

If the old Egypt and the old Egyptians are passing away, will the new Egypt, in spite of social and material prosperity, be better than the old unless Christ delivers the country from agnosticism and infidelity?

SYSTEMATIC MISSIONARY READING

EDITORIAL

Bunyan has taught us how important are eye gate and ear gate, if we would enter the City of Mansoul, and it is not improbable that more knowledge finds entrance through eye gate than any other.

The power to read books is one of the foremost furnishings for a true life work. It not only makes accessible the best sources of information and intelligence, as to universal facts; but it puts into the hand of the humblest reader a magic key to the author's inner life, introducing all who take pains to use it to the most select circle of human writers and thinkers in every department of learning and literature. If acquaintance with the aristocracy of letters be sought through ordinary channels, we find many hindrances to access, some of which may prove barriers practically insurmountable; but whoever can read, and will undertake to do so carefully, discriminatingly and sympathetically, will find himself admitted to the arcana of an author's life on a level of equality with all others, unrestrained by artificial restrictions, and welcomed to communion with the intellectual princes of the realm of letters.

Books hold to missions a vital relation, not only as the treasuries of the great facts of the world's religious condition and history, but as the records of missionary history and biography, sacrifice and service, heroism and achievement. Books are the memorials and monuments, without which the very memory of such lives and labors would perish; for, tho lasting impress is often left on living human beings, even converts die, and tradition is too untrustworthy to be the custodian of such priceless memories. Our libraries are the true "catacombs" the dwelling-places of the dead; for in their books authors perpetually abide among us, living, breathing, speaking, acting and moving on mankind.

It is of prime importance, especially to young people, to form habits of systematic, careful, thoughtful reading. Those who properly appreciate the value and virtue of a good book will not neglect this open door to the

highest culture, in the companionship of the wise, the great, and the good. What a privilege to have such freedom of access to the world's true royalty, tho separated by distance, by a foreign tongue, or even by death! to sit at the feet of the wisest and best of men or women, to learn the secrets of their success.

Lists of Missionary Books

Requests come to us with great frequency, and often urgency, for guidance in the choice of the best missionary literature, and it may be that many inquiries may be answered in a general outline of a reading method, tho the theme suggests too broad a field to be covered save in such outline. The report of the Ecumenical Conference of 1900 has an appendix of 28 pages, in which Dr. Harlan P. Beach has compiled a list of the missionary literature of the nineteenth century. That bibliography is confessedly far from exhaustive, yet it contains over 1,600 volumes; and already the eight years of a new century have nearly doubled this number of books, treating more or less directly of missionary themes.

It would, therefore, be vain to attempt, within our available space and for our present purpose, to give a complete list even of the best books on missions. But it would be more to the point to indicate the principles upon which such reading should be conducted by those who wish to inform themselves on the subject.

There are three leading aspects of missions which need to be studied: the *geographical, philosophical* and *historical.*

By the geographical is meant the *relation of missions to the locality* where the work is to be done, which includes, of course, the distribution of the various races and religions of the world. This was William Carey's starting-point, and the pains he took to acquire some exact knowledge of facts is amazing. Out of such few books as he could get—mainly, "Cook's Voyages Round the World"—he first gathered knowledge of the world's religious state, and then, with such crude helps as a poor shoemaker's shop afforded—leather, brown paper and a paint-brush—he made a leather globe, and a map of the world on Mercator's projection, and by figures and shades of color represented the comparative condition of different countries and peoples, adding new features as he acquired new facts. It was such industry and systematic application as this that made Carey's shop such a place of information that Thomas Scott, the Commentator, called it "Carey's College." A glance at his map, with its records of the forms of religion prevailing in different lands, their comparative populations, governments, and religious destitution, kept Carey constantly reminded of those facts which are as fuel to the flame of missionary passion; and we would advise our young readers to follow his plan, and *make their own maps.* However rude and crude as works of art, they will serve a purpose that not even the best, manufactured to order, can serve equally well; for the work that produces such a result draws a map on the mind. Nor is the task one from which any one needs shrink. Take Beach's "Geography and Atlas of Protestant Missions and use map paper or muslin; careful measuring

off of spaces, drawing the parallels of latitude and the meridians of longitude, makes easy the subsequent outlines of the continents and their countries, at first with crayon, afterward, with India ink, or color; and the tracing out of mountain and river systems, with the main features of the countries outlined will follow. The various religions and their geographical area may be shown by colors.

The *philosophical* aspect of the religious world should next be studied. It is well to get firmly fixt in mind the leading features which distinguish the great religious systems, and connect each of the ten greater religions of the world with some simple appropriate symbol, such as the crescent and the green flag for Islam; the prayer-wheel and the letter O for Buddhism with its Nirvana; the sun for Parseeism; the Greek cross for the Greek Church; the crucifix for the Roman Catholic, and the cross and open Bible for the Protestant.

Every reader of missions should master a few details, like the five points of Mohammedanism—the creed, prayer, fasting, almsgiving, and pilgrimage to Mecca; the difference between Brahmanism and Buddhism, Zoroastrianism and Confucianism, Shintoism and Jainism, Mormonism and fetishism. These faiths must be interpreted largely by a knowledge of their *founders,* or of the conditions in which they originated; and of their religious books. The student must understand why the Moslem faith is the foe of all idols and accepts the Old Testament, etc. Dr. Burrell's "Religions of the World" or "Religions of the Mission Field," published by the Student Volunteer Movement, will serve as an outline; later on, Sir Monier Williams or Dr. Robson, on Buddhism, Zwemer on Islam, Legge on Confucianism, will be found valuable for the more thorough study of the different religions.

The way is thus prepared for the *historical* studies, which have been much simplified by such first-class helps as Dr. George Smith's "Short History of Missions," or Dr. Bliss's "Concise History of Missions." Dr. D. L. Leonard has described "One Hundred Years of Missions," and Mr. Hodder has written a work on "The Conquests of the Cross," which, despite its being now out of date and having marks of haste and inaccuracy, is an inspiring help. Of course, the Encyclopedia of Missions, by Drs. Bliss and Dwight, is indispensable for reference.

Most requests that reach us are from those who wish to read the briefer books on various countries, and their faiths, and the best missionary biographies; and hence the main object of this paper must be kept in mind, which is to help such parties to lay out a course of reading which may be useful in fitting them for intelligent, and sympathetic cooperation with all missionary endeavor.

Without, therefore, implying that books which may not be included in our mention are inferior in value, we venture to yield to a very oft-repeated request for a list of "one hundred helpful books on missions," by referring to some which have been found by ourselves most informing and stimulating, and which are easily obtainable.

One Hundred Books

Beginning toward the sunrise, Dr. Griffis's books on the "Hermit Nation"

and the "Mikado's Empire" will help to the understanding of Korea and Japan. Dr. and Mrs. Underwood have both written valuable books on the Koreans, and the life of Joseph Neesima by T. S. Hardy, and of Guido F. Verbeck and Samuel Rollins Brown, supply keys to the unlocking of the Sunrise Kingdom.

Those who would know about Formosa must read such books as Dr. G. L. Mackay's "From Far Formosa; and, as to China, there is a legion of volumes. Wells Williams's "Middle Kingdom," and the story of Hudson Taylor and the "China Inland Mission" are bulky; but the life of Robert Morrison, the pioneer; of Peter Parker, pioneer in medical missions; of John L. Nevius, Pastor Hsi, Smith's "Chinese Characteristics," and Glover's "Six Thousand Miles of Miracle"; the Lives of Griffith John and Jas. Gilmour, of Mongolia, give glimpses of this vast field.

As to India and Burma, one should go backward and read about Gutzlaff, Ziegenbalg and Schwartz, who were pioneers—Buchanan's "Star in the East," which helped to fire Carey; and the lives of Duff, John Wilson of Bombay, John Scudder, of Bishops Heber, Valpy French and Thoburn; of George Bowen; of Jewett and Clough among the Telugus; of Dr. Chamberlain; of Eliza Agnew in Ceylon; Adoniram Judson and his coworkers among the Karens; and one would hardly feel acquainted with India who did not read Miss Carmichael's "Things as They Are," and follow the marvelous path of Pundita Ramabai.

On Siam, Mr. Cort has written on "The Heart of Farther India," Mr. Feudge on "Missionary Life in Siam," and Mrs. Curtis on "The Laos of North Siam." To know the career of Boon Itt, the famous convert, is very helpful. Persia is inseparably linked with Dr. Perkins and Dr. Grant, Henry Martyn and Fidelia Fiske. Turkey will become a familiar field when one has been with Cyrus Hamlin, "Among the Turks" and read "My Life and Times"; or Crosby H. Wheeler's "Ten Years on the Euphrates"; and to know about such men as Goodell, Schauffler, Riggs and Dwight at Constantinople and H. N. Barnum at Harpoot will prove not only informing but fascinating.

Syria has its noble names, like Bishop Gobat, Pliny Fiske and Levi Parsons, C. A. Van Dyck and Eli Smith and H. H. Jessup. Geo. E. Post, M.D., at Beirut, is one of the greatest medical missionaries.

Arabia has found in Dr. Jessup's "Women Among the Arabs," and Dr. Zwemer's standard works on "Arabia and the Cradle of Islam," an illuminating treatment. Of course, the life of Mohammed is a necessary clue to the Arabian maze.

As to Africa, again there is an embarrassment of riches. Everybody reads "The Life of Livingstone," the "Story of Madagascar," and Mullin's "Wonderful Story of Uganda"; as also the lives of Mackay and Pilkington, Bishop Hannington, and the black bishop, Crowther; Johnson's "Seven Years in Sierra Leone," Tyler's "Forty Years Among the Zulus"; the life of John Hogg, of Lansing, and of Mary Whateley; of the old heroes, Moffat, Krapf, Vanderkemp and the two Lindleys, and that modern hero, so recently dead, Coillard, scarcely surpassed by any

of the rest. Professor Naylor's "Daybreak in the Dark Continent" is the best of all the brief handbooks on Africa.

The Isles of the Sea find noble treatment in Williams's "Missionary Enterprises in the South Seas," one of the greatest books ever written on missions; Miss Gordon Cumming's "At Home in Fiji," John. Geddie's work on Aneityum, and John G. Paton's on Aniwa, Bishop Patterson's tragical career, and Titus Coan's "Three Years' Camp-meeting at Hilo and Puna."

Those who would know about work in papal lands should study Robertson's "Roman Catholic Church in Italy," McAll's work in France, etc. The life of Loyola and Xavier, Griesinger's "Jesuits," and Arthur's "Pope, Kings and People" may help to give an insight into Romish methods.

There are a multitude of general works on missions and of biographical sketches which we would be sorry not to own, or at least to read, such as the "Ely Volume," the "History of Methodist Missions," and of the A. B. C. F. M.; of the "Church Missionary Society"; Dennis's masterly work on "Christianity and Social Progress," Thompson's "Moravian Missions," etc. Among biographies, Walsh's "Heroes of the Mission Field," ancient and modern, Dr. Butler's work in India and Mexico; "Lives and Deeds Worth Knowing About," by Stevenson; the lives of Count Zinzendorf, Harriet Newell, Melinda Rankin, David Brainerd, Raymond Lull, Richard Knill, Captain Gardiner, Jonas King, of Athens, Chamberlain of Brazil, Keith Falconer, Sam. J. Mills by Richards, Mrs. Charles's "Three Martyrs of the Nineteenth Century," Duncan's Metlakahtla and Egerton Young's books on the North American Indians, and such like may show how rich is the biographical field.

Looking at missions as a larger service to humanity, the story of George Muller, Quarrier and Barnardo among orphans; Matteo Prochet, among the Waldenses; George Williams and the Y. M. C. A., Booth and the Salvation Army; McAuley and Hadley among New York "bums"; Baedeker among Russian convicts; Father Damien and Mary Reed among lepers, etc., may hint how wide of application is the term missionary; while hundreds of biographies like those of John Howard, Elizabeth Fry, Florence Nightingale, Mary Lyon, Gypsy Smith, will show how it is the same Fire of God which on every altar of sacrifice both consumes and glorifies the offering.

WHY SHOULD WE STUDY FOREIGN MISSIONS?

1. "It gives breadth to the mental and spiritual horizon."

2. "Missionary biography is rich in inspiring examples."

3. "It is an aid to self-denial and a single purpose:—The evangelization of the world in this generation."

4. "Missionary achievement attests the presence and power of God in the Work of the Church."

5. "It establishes and enriches faith."

MALCOLM SPENCER, M.A.

WILLIAM BURNS, THE FIRST MISSIONARY TO MANCHURIA

BY REV. JOHN G. DUNLAP, NEW-CHWANG, MANCHURIA

In the soft light of the fading day a little group of Scotch and Irish missionaries laid to rest one of their colleagues, one of the quarter million victims of the struggle between Russia and Japan—Mrs. Westwater, of Liao-Yang. She had died of typhus, contracted among the hundreds of Chinese refugees for whom she and her husband cared during several months following the great battle that raged for days about their city in August, 1904. After the service was over, and those missionaries, and Japanese officers who had paid the last token of respect to the dead, had scattered among the trees of the little graveyard, the writer found himself before a grave the legend of which read:

To the Memory
of the
REV. WILLIAM C. BURNS, A.M.,
Missionary to the Chinese
From the Presbyterian Church in England.
Born at Dun, Scotland, April 1st, 1815,
Died at Port of Nieu-Chwang, April 4th, 1868.

II. Corinthians, Chap. v.

Nearness to that sacred dust brought upon the missionary the inspiration that comes to the patriot by the grave at Mount Vernon or by Nelson's tomb in St. Paul's. One of the Irish missionaries stept up and said quietly, "This is a spot that we're all proud of." Another of them, a Mukden missionary, said later, "It was the story of Burns that made a missionary of me"; and I recalled my first benediction on reading, fifteen years before, the record of Burns' labors, and resolved that some day I would retell the story for the possible blessing of others.

William Burns' life may be revealed in a series of scenes.

The first is laid in the old manse at Kilsyth, in Stirlingshire. A stal-

GRAVE OF WM. C. BURNS

wart lad of seventeen has come in at the end of the day, all unexpected and travel-tired and grave-looking. To his mother's exclamation, "Willie, where have you come from?" his answer is "From Edinburgh." "How did you come?" "I walked" (a distance of thirty-six miles).

There was then a silence, and standing on the hearth-rug with his back to the fire, he said quietly, "What would you think, mother, if I should be a minister, after all?"

That sentence tells the story. Hitherto he had been a careless boy, but now his manhood had begun. He had loved the fields and woods.

He had hunted, and fished, and felled trees, and harvested. He had done well at his books, too, and had had two sessions at Aberdeen, and then been apprenticed to a lawyer at Edinburgh. He had long declared his intention of becoming a lawyer, and vehemently rejected the idea of being a minister. "He saw lawyers rich and with fine houses." What a commentary his whole life was upon this early aspiration!

The second scene is in Robert Murray McCheyne's pulpit at Dundee. He had finished at Aberdeen and taken his theological course at Glasgow. Licensed to preach in 1839, he found his first work in one of the greatest churches of Scotland, McCheyne's at Dundee. The call to supply, during several months, for one of the most holy and gifted and successful preachers of the century was a stern test for the young licentiate, fresh from college and not yet twenty-five. No panoply of mere "gifts" could have stood that test, and certainly William Burns, young, inexperienced, measured and slow of speech, with no peculiar charm of poetry or sentiment or natural eloquence, was doomed to failure but for one thing—he had THE gift. His words had a weight and a power that carried them to the heart and the conscience of his hearers of whatever class. His preaching was by the power of the Holy Spirit.

Scene three finds him the Evan Roberts of his time and country, the central figure of a revival that swept through the Lowlands in 1839-40. It began on a day when he preached at a communion service in his father's church at Kilsyth. His text was, "Thy people shall be willing in the day of Thy power." The people listened with the most riveted and solemn attention, some with tears and groanings. At the last their feelings became too strong for all restraints and broke forth in weeping and wailing, with here and there shouts of joy and praise. Strong men fell to the ground as if dead. Almost alone, Burns was perfectly calm. Tho calm and self-controlled, there was a dramatic vividness and energy that was reminiscent of Whitefield, but due simply to an intense and awful realization of eternal truth and a divine presence.

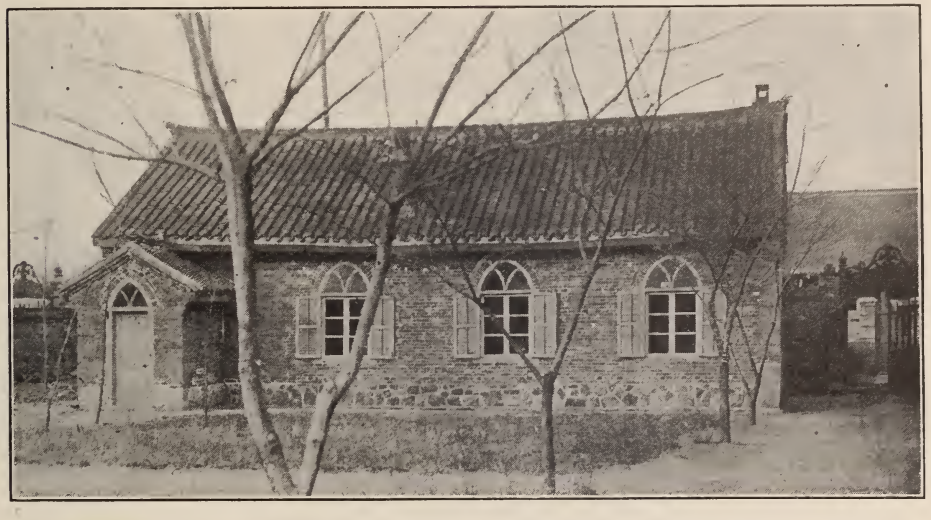
Followed eight years of intense evangelistic activity, frequently swaying thousands with the power of a Wesley or Whitefield. The mountain glens, the crowded river steamboat, the noisy loom-shop, the solitary cottage, the wayside tavern, the barracks, the market-square, the coal-pit, the harvest-field, as well as the great churches of the cities and towns of Scotland, all witnessed his labors of those years and showed their fruit. Nor was it Scotland alone. In Newcastle and in Dublin, and in scores of towns and villages in Upper and Lower Canada, in English and Gaelic and French, like an Apostle with the gift of tongues, he witnessed to the resurrection of "this Jesus" and called thousands from the death-sleep of sin.

He was like Evan Roberts in his spirit and power—able to speak only what he felt, and that only while he felt it and so far as he felt it, only out of the abundance of his heart, and often silent altogether rather than speak that which was merely known or believed; a very prophet; a John the Baptist, living as it were in the

wilderness, making himself grandly solitary for the work of Christ, and calling men to repent and flee from the coming wrath. He was like Roberts, too, in his exaltation of prayer; "I spent the whole of this forenoon till half-past twelve in private with the Lord"; "Oh, for a day every week to spend entirely in the secret of His presence!"

An old white-haired man was noticed once weeping bitterly during his preaching and saying, "Oh! it's his prayers; I canna stand his prayers." But with all his zeal and power and prayerfulness, he was the typical scholarly Scotch minister. During a winter in Edinburgh, besides almost daily preaching and teaching of Bible classes, he worked in the Students' Missionary Association, infusing much of his own fire and love of missions into the hearts of the students; he taught a private Greek class in his lodgings and a Hebrew class in the new college.

One or two pictures of those stirring years stand out vividly. In April, 1844, he suddenly appeared at a friend's door in Dublin with a small bundle in his hand, the whole of his luggage. He had come to preach, and night after night in an open space before the custom-house, where Father Mathew had administered the temperance pledge, he declared "all the words of this life," in the face of a derisive Catholic mob. Often his clothes were torn; not seldom the chair on which he stood was broken; but he never was impatient, not for a moment did he lose his self-command, and his face so beamed with the joy of his Lord that some of his persecutors were constrained to say, "He is a good man; we can not make him angry."



FIRST PROTESTANT CHURCH BUILT IN MANCHURIA, 1872, NOW USED BY JAPANESE CHRISTIANS

Within thirty yards of Burns' grave lies the dust of the first martyr of Manchuria—the gentle Wylie, of the Scotch mission at Liao-Yang, who was done to death by Manchu soldiers in 1894. Of Wylie, too, it was said, "An angry word he could not utter," "Such a power in prayer!" "Such a modest man!"

Irish-Catholic Montreal was even more dangerous than Irish-Catholic Dublin, and often he preached in the Place d'Armes with a self-constituted body-guard of soldiers of the famous 93rd Regiment, to whom he had ministered in Scotland. Even this

IRISH PRESBYTERIAN CHURCH, NEW-CHWANG

protection did not save him from violence, and to be pelted with gravel and besmeared with mud, to lose even his Bible and part of his coat, to be carried to a surgery bleeding from a severe wound in his head—these were some of the experiences that came to him in Montreal before he was eventually driven from the city.

He was in Canada about two years, returning to Scotland in 1846 to be commissioned shortly as the first missionary of the English Presbyterian Church to China. The five months' voyage to China was spent chiefly in work upon the Chinese language. He arrived in Hongkong in November, 1847.

Our first glimpse of him in China will be in the jail at Hongkong within two months of his landing, laboring in his halting Chinese to teach the way of life to three condemned murderers. This beginning in China was characteristic, for he loved to walk like Christ on the shady side of the world, seeking first of all to care for those for whom few else cared.

From the first he immersed himself as completely as he could in an atmosphere of Chinese. He spoke Chinese, wrote Chinese, read and heard Chinese, sang and prayed in Chinese. He soon moved from the English settlement to a rented house among the Chinese population, and there lived in such simplicity that on one occasion, when an excited crowd in pursuit of a criminal stopt at his door, some one cried out, "Oh, you need not look there; *it is only a poor foreigner.*"

It is anticipating, but twenty-one years later, when the single trunk containing nearly all the property he left behind him in the world was opened in his brother's home in Scotland, a little child looking on whispered, "Surely he must have been very poor." *"Poor, yet making many rich,"* could well be said of William Burns.

Of his twenty years in China there is not space to speak in detail. The impression that he left in China was less that of what he did than of what he was. He was not a builder, not an organizer, not even a baptizer. He worked before the days of the apotheosis of organization and the organizer; he labored in days and in fields almost barren of visible results. Besides, he was never content to be in the rear-guard—the greater need ahead always challenged him and called him forward. He was a pioneer in many fields. In his twenty years he worked in and from the following centers—Hongkong, Canton, Amoy, Foochow, Shanghai, Swatow, Peking, and New-chwang. This list of stations would condemn many a man

of restlessness or fickleness, but William Burns was neither restless nor fickle. He was simply what the French appropriately call a *missionaire apostolique;* he was a nineteenth-century apostle.

He did not build up a great mission or attempt to do so. He did not exalt his own denomination. Far more to him than the welfare of the Church of Scotland or the Presbyterian Church of England was the welfare of the universal Church of Christ, and so he worked as a brother with all evangelical missionaries. In Amoy, Foochow, and Peking, where there were other denominations as well as his own, it was a common thing for Burns to be found in the course of one week preaching in Congregational, Episcopal, and Methodist chapels as well as in his own. There was one kind of invitation which he never could decline, and that was an invitation to preach. Men now are earnestly preaching church union in mission fields; William Burns practised it fifty years ago.

His zeal and courage carried him into many dangers, but his manifest simplicity and earnestness carried him safely through them all. He toured where none other dared to go. Even the sordid Chinese recognized him as a man full of the love of his God and his fellows. When he took his last voyage from Taku to New-chwang in 1867, with the vast field of Manchuria calling him on, the junk captain in whose vessel he spent the three weeks of the voyage would take no money for either his passage or his food. Even the rough heathen mariner scorned to make gain of one whose life was one of utter devotion to the good of his fellow men.

IRISH PRESBYTERIAN MISSION HOSPITAL, NEW-CHWANG

It was ever thus. He preached daily during the seven months he was allowed to live and work in New-chwang, but he made no converts there as he had made few elsewhere. But to-day, thirty-eight years after his voice has ceased to be heard, he is remembered and spoken of with reverence by Chinese and Europeans who knew him during those few months and recognized the holiness of his life. As recently as yesterday the writer heard one such speak of him—an old American pilot of over forty years on the North China coast. And once during the war, in a prayer-meeting of Japanese soldiers, he heard one who had been in Pao-

ting-fu, and had there met a family who had been brought to Christ by Burns nearly forty years before, speak movingly of the lessons of Burns' life. The carpenter who had worked for Burns, and had listened unmoved to his earnest appeals during life, who later made his coffin and placed his poor worn body in it, is to-day a valued elder of the church at New-chwang.

Poor, yet making many rich; dead, yet speaking; his life apparently a tragedy—so conscribed, so starved socially and intellectually, a man who had swayed his thousands in a manner allowed to few even of the greatest preachers, but in China reduced sometimes to teaching a few children to read in their own language or to the drudgery of translation, "Peep of Day," "Pilgrim's Progress," colloquial hymns—a tragedy apparently, yet in its permanent influence upon the lives of thousands who knew him or have read or heard of him a life that still lives and speaks and works as truly as that of any greatest living missionary of to-day. If Burns' life was a tragedy, let us have many such tragedies. China will not be saved without them.

EDUCATIONAL MISSIONS IN JAPAN

BY REV. A. OLTMANS, D.D., JAPAN
Missionary of the Reformed Dutch Church

The emphasis in this subject should be upon the word *missions*, rather than upon the word educational. Protestant missions in modern Japan have been largely of an educational character. After having set forth the reasons for this fact, we will discuss the justification and the limitations of educational missions in Japan.

1. *The Fact, and the Reasons.*—If statistics were gathered showing how many of the hundreds of missionaries to Japan, both men and women, began their work by teaching, the percentage would be perhaps as high as sixty-five or seventy per cent. And if to these were added the number of those who, tho not beginning as teachers, have yet devoted a considerable part of their time in Japan to teaching, the percentage would probably run up as high as ninety. Protestant mission work in Japan was begun a few years after the opening of the country by Commodore Perry in 1854, not by the public proclamation of the Gospel by the wayside or in rented halls or private dwellings of the people, but by teaching a few youth of the "Samurai" (soldier) class here and there in the homes of the missionaries themselves, and in a very guarded, and often secret, way. The reason for this simply was, that Christianity was at that time in Japan the most strictly forbidden article. The people had been taught, through more than two centuries, to fear it even more than the plague. Public edicts stood along the highways at conspicuous places, warning the people most solemnly against every kind of contact with the so-called "evil sect, called Christianity." In fact, the main reason for Japan's almost complete isolation from 1637 till 1854 was the desire to keep Christianity out of the country. It is highly significant that

the public edict-boards against the Christian religion were not removed from the highways till 1873, nearly twenty years after Perry secured the treaty between the United States and Japan, and fourteen years after the first Protestant missionaries arrived in the country. Perforce, rather than from choice, all these early missionaries—like Brown, Hepburn, Verbeck, Ballagh and others—first became teachers, as this afforded them the only possible chance for contact with the people. The two-sworded Samurai, practical lords of the realm, were the only ones that dared to approach the "foreign barbarian," for the purpose mostly of wresting from him some knowledge of the secret of Western greatness, disclosed to them in the gigantic ships that had steamed up the bay of Yedo (Tokyo) and the harbor of Nagasaki. For the missionaries to refuse these young men on the plea, often made, and justly, by later missionaries, that they had come to Japan to preach the Gospel, and not to teach English and Western sciences, would have been to close the only avenue there then seemed to be open for an approach to at least the minds, and possibly the hearts, of the Japanese.

The first Protestant Church in in Japan, organized March 10, 1872, at Yokohama, consisted almost entirely of young men from Mr. Ballagh's school, who were baptized on that same day as the result of a religious revival among the students of the school. Out of these early classes of students, taught privately by the missionaries, came several men that have been, even till to-day, the foremost leaders, both in the Christian churches of Japan and as Christian educators.

Another reason why the early missionaries in Japan devoted so much time to teaching was the restrictions upon them, by treaty regulations, regarding travel and residence in the interior. Both were extremely difficult; the latter almost impossible, for many years after Japan was opened to foreign intercourse. The passport system in vogue was exceedingly annoying, to say the least. The consequence was that foreign missionaries remained mostly in treaty ports, and there they were almost daily beset by young men, and after some years by girls as well, requesting them to teach English in their homes, or in private schools. And those who did go out to live in the interior were technically required by the terms of their passports to teach in the employment of some Japanese, while if they simply traveled outside of treaty limits, it technically had to be for pleasure, or for health, or for scientific research, conditions which for a long time sorely tried the tender consciences of certain missionaries. Of course, under the revised treaties that came into effect in 1899, all these restrictions and limitations have been taken away.

Some missions in Japan long withstood the assertion that any mission in Japan that desired to build up a permanent work there must be to some extent an educational mission. Of late years, however, they have practically all yielded to the argument, and at least three missions—namely, the Southern Baptists, the Southern Presbyterians and the Lutherans (Southern Synod)—decided this past year to start boys' schools of their own. Other missions, like the Northern Baptists and the Christian Church, began their educational work only a

few years ago, and I think these regret now that they did not begin it many years earlier. This has no reference to the training of native workers, which every mission is bound to take in hand from the beginning, or "sponge" upon other missions for their supply. The entire work of the Y. M. C. A. in Japan, which has been so successful, especially in recent years, is practically a Christian educational campaign for the student classes. The larger missions that were earliest on the field in Japan—such as the Episcopal, the Northern Presbyterian, the Dutch Reformed (all from 1859), the Congregational (1869) and the Methodist Episcopal (S. and N. 1866 and 1873)—have all been, and still are, strong along the line of Christian education.

The latest statistics of educational missions available give about 4,000 students in boys' boarding-schools, 7,300 in girls' boarding-schools and about 7,000 girls and boys in day-schools. That means more than 18,000 of the rising generation of Japan in almost daily contact with the mission force and with the teachings of Christianity.

Early Missions in Japan

2. *The Justification*—is found, first of all, in the circumstances that surrounded the early missionaries in Japan. It was natural for them to do that which came to hand, to enter the one open door that presented itself. Nor should we imagine that the missionaries looked upon this kind of work as "secular," and a departure from their calling as ambassadors of Christ. To their minds it doubtless seemed the "divine hand," shaping the destiny of a new nation by ways which, if they could not fathom, they could at least follow. The criticism sometimes made that the early missionaries in Japan started on the wrong "tack," and should have sought opportunities for preaching rather than tie themselves up by teaching, may seem to contain a grain of truth, but can not stand before the general law that the duty of God's workmen is to avail themselves of such opportunities as are offered, believing them to be providential, and meanwhile keep their eyes and ears open for better ones. It may well be doubted whether the critics of the early missionaries would have acted differently had they been in the place of those whom they criticize. It has been said that educational missions in Japan have been very expensive, and that if anything like the amount spent by the missions for education had been spent upon the direct preaching of the Gospel, the results for the kingdom of Christ would have been far better than they are now. The reply to this criticism is, in the first place, that it is extremely hazardous to affirm what would have been the results if different methods had been pursued. But, apart from this doubtful point, it is at least interesting to note, as stated before, that those missions in Japan which for a long time stood aloof from active participation in mission education have sooner or later nearly all fallen in line with the earlier established missions.

Were they forced to have schools because the other missions had them? Or were they led by the conviction that in Japan the permanency of their work demanded their taking part in this particular department of labor? Giving these missions the benefit of

the doubt, we venture to say that it was the latter, rather than the former, that led to the change in policy.

That mission schools in Japan have been and are expensive, both in buildings and in maintenance, as well as in teaching force, can not be denied. The estimated value of Protestant mission-school property at present aggregates about two million yen, or one million dollars. But this is certainly several times more than the amount originally paid for all this property by the missions. There are mission-school properties in Tokyo that are to-day worth probably about as much above the original investment as the running of the schools cost during all the years of their existence. Again, we must not forget that most of the buildings of these mission schools were erected with money from well-to-do donors in the home land, and not by the ordinary contributions of the rank and file of the Church. It is also very probable that the sums donated for such buildings would not have been given for the general evangelistic work. We may deplore this fact, but we can not deny it. Further, it will be found that the income of the leading mission schools in Japan from matriculation fees and tuition amounts to a large sum, and covers, in some cases, about half of all the expenses of the school, outside of the salaries of foreign teachers. If some of these schools had accommodations for doubling the numbers of their students, the fees would probably cover all their expenses, including Japanese teachers.

Again, a justification of educational missions in Japan is found in the present condition of the Protestant Church in the Island Empire. The great majority of the membership of that Church are an exceptionally intelligent, well-educated, active and efficient body of men and women. It is not denied that this very fact brings to the Church in Japan problems of peculiar difficulty, but nevertheless there is much in it for which we ought to be thankful. Through the labors in the mission schools in Japan there has been raised up, during a comparatively few years, a body of pastors and evangelists that rank favorably with those of any country, considering the kind of work they are called to do. The mission schools have also yielded hundreds of Christian young men and young women that are equipped as teachers in these same mission schools, as well as in a large number of government schools. For the latter positions they are now not infrequently sought out by the government in preference to graduates from the public schools.

Even tho we may not consider mission schools a success as direct evangelizing agencies, still we should not forget that the present Protestant Church in Japan is largely the fruit of mission education. That it will in the future be proportionately less so than in the past we may confidently expect because of the constantly increasing expansive and self-propagating power of the Japanese churches. But the foundation was laid, and thus far the superstructure was largely reared, upon the Christian education received in the mission schools.

Limitations of Mission Schools

3. *The Limitations.*—Any one at all familiar with the work of foreign missions knows that mission schools on the foreign fields have their limitations. First of all, mission schools

are not an end in themselves. Simply to educate the people of a mission land, even tho that education be positively Christian, is not *the* purpose for which churches in the home lands undertake and support missions. That purpose is to *evangelize* the people; to make them disciples and followers of the Lord Jesus Christ. Tho it may be somewhat difficult to draw in every case a clear line of demarcation between mission education and evangelization, still in general the difference is definite and distinct. Mission education seems to me justifiable only as the handmaid of evangelization. The main purpose of mission schools should be to train an efficient body of Christian workers for the Church, in order to accomplish the great work of the Church in the evangelization of her own land and of "the regions beyond." And even tho it be true that but a comparatively small percentage of those taught in mission schools are led into that definite sphere of church work, the mission should look upon the other larger percentage of students in the school as being there mainly for the purpose of helping to furnish the smaller percentage of active church workers. It is a sifting process, like that of river-bed gold, and much mixed sand must be handled, perhaps, for the sake of a comparatively small quantity of the precious metal. At the same time, we are joyfully certain that the labor bestowed upon those who do not come within the ranks of Christian workers, or even of believers, is not in vain, and seed sown in this way is not infrequently found "after many days."

A second limitation of mission schools is in their efficiency or completeness as educational institutions. This applies especially in a country like Japan, where the public education has attained to such a high degree of efficiency and completeness, considered from the material and the intellectual points of view. Simply as educational institutions, mission schools can not, and ought not to attempt to, compete with the government schools. The strength and usefulness of the former, and the good reason for their existence, must lie in their distinctive features as mission schools, or, if preferred, as Christian schools. Their real success in the past has been secured through emphasis upon these distinctive features, and these are also the features that mark their limitation. They constitute the reasons for which some Japanese parents, not necessarily Christians, send their sons and daughters to mission schools rather than to government schools. Some are attracted to the mission school by the superior English taught in them. This is a laudable recommendation, but to the mission it is an incidental advantage, and not an object in itself. The missions gladly give to their students the best English at their command, if by so doing they can the better touch for good the real hearts and lives of these young men and women of Japan. This is something far beyond the ken and concern of the ordinary Japanese teacher in the public school, but it constitutes the prime purpose and at the same time an unavoidable limitation of mission schools. In the mission boys' schools, especially, it keeps more away from the schools than it attracts to them, but those whom it does attract are of the best and most hopeful material in the country.

We might finally speak of a limita-

tion of mission schools in regard to *time*. That mission schools are eventually, and gradually, to give place to, or to change into, Christian schools, supported and carried on by the Japanese churches and individual Christians themselves, goes of course without saying. The teaching force of every mission school of any size in Japan consists to-day largely of Japanese, the missionary teaching for the most part the English branches and the Bible classes. This does not wholly apply to theological schools and schools for the training of Bible women. The reason for such a comparatively large force of Japanese teachers is not only an economic one, it is also because of real efficiency attained.

Mission-School Control

As to the control of mission schools, the majority are still under the control of the respective missions; but some, like the "Meiji-gaku-in" at Tokyo, are governed by a joint board of regents, consisting of equal numbers of Japanese and foreign missionaries. The "Doshisha," at Kyoto, has been rapidly passing from the control of the American Board Mission to that of the Japanese, and can hardly be classed any longer as a mission school. What prevents other mission schools from going the same way is in part their lack of financial support on the part of the Japanese. Strong efforts are now made by some of these schools to obtain endowments for them sufficient to make their annual appropriations by the mission boards unnecessary. Could this be accomplished, it might seem that, unless prevented by the terms of the endowment gifts, schools thus endowed would soon be placed largely or wholly under the control of the Japanese. The fact, however, is that, under the new laws of property-holding in Japan, these educational plants of the missions are at present nearly all owned by companies, consisting of the missionaries, acting for their respective Boards of Foreign Missions in the home land. This would be a sufficient safeguard against any such fear above mentioned, for which fear, however, no one has sufficient grounds. The time when the Japanese can entirely care for the Christian education of their country seems still a great way off, and meanwhile the mission schools have splendid opportunities, in harmonious cooperation with the Japanese Christians, to make broad and deep the foundations already laid of the Christian Church in Japan, and in raising up a large body of consecrated young men and young women, upon whom will fall increasingly the glorious task of leading their own countrymen, the people of the "Land of the Rising Sun," into the light of the knowledge of the Gospel of Jesus Christ, as the Son of God, and the Redeemer of the world.

THE FAMILY OF THE OKAYAMA ORPHANAGE

THE GREAT ORPHANAGE AT OKAYAMA

BY REV. E. W. THWING, HONOLULU, HAWAII

The city of Okayama, not very far from Kobe, Japan, is celebrated for three things: here are made the best dumplings in all Japan; here is found one of the most beautiful and famous of the public gardens of the empire; and here, also, is one of the largest orphanages in the Far East.

Mr. J. Ishii is the superintendent of this remarkable orphanage, where hundreds of little children are gathered.

The assistant superintendent of the Okayama orphanage, Mr. T. Onoda, recently visited Honolulu for three reasons; first, to visit Hawaii's schools and to study especially the industrial work carried on at institutions like Kamehameha, Lahainaluna and the Hilo Boarding-School; second, to acquaint his countrymen here with the needs of the orphanage and secure their support; and, third, to show pictures of Okayama and other parts of Japan, and so gain the sympathy and cooperation of as many as possible in this, one of the worthiest charities in the world.

Mr. Onoda brought some very interesting views of the daily life in the orphanage, and also moving pictures of other places in the empire.

Okayama Orphanage, now in its twenty-first year of continuous service, was the first Protestant institution organized in Japan to care for homeless children. It was also the first Christian enterprise to receive a grant-in-aid from the Emperor and Empress of Japan.

Located in a city of 85,000 people near the geographical center of the empire, it is national and even international in the scope of its benevolent work.

Like many another striking success

in educational or evangelistic effort, the work of this great institution centers around the unique personality of one individual, the founder and present superintendent of the orphanage.

A man of simple faith, sublime self-devotion and tireless energy, J. Ishii is one of the marked workers of this advanced age. He has been in turn an ardent student of the lives and labors of George Muller, General S. C. Armstrong, General William Booth, and Dr. Barnado. His own work shares the impress of their wonderful characters and successful mehods. But above all he is a loyal disciple of Jesus of Nazareth, a believer in practical righteousness, who spends himself and all his resources in work for needy children, ex-convicts and the suffering poor. He is assisted in his present work by 16 school-teachers, 40 house-mothers, and 50 other helpers, all loyally devoted to the interests of the orphanage. The *esprit de corps* of the institution is one its chief assets and recommendations.

Four times in its history Okayama orphanage has risen to meet great national emergencies; namely, two wars, one earthquake and one famine. In the spring of 1906 it befriended 823 famine waifs, taking them to Okayama from northeastern Japan, and 285 of these children are still in their foster home. In consequence of this sudden increase of its numbers from 375 to 1,200 children, a debt of $30,000 has been contracted, which should be canceled during the present year, in addition to supplying daily needs.

An interesting incident showing how this work has sometimes received support occurred just after the great earthquake in Japan of seventeen years ago. Mr. Ishii heard that many orphans, left by that disaster, needed

ONE OF THE HOME CLASSES, OKAYAMA ORPHANAGE

BOYS OF THE OKAYAMA ORPHANAGE

to be cared for, but he had no funds. At that time he was providing for about 120 children in the home.

A little Japanese girl came to him and said. "Here is 20 sen [about one dime]. I want it to help care for those poor children of the earthquake. It is not much, but it is all that I have." That was a start, and like the few loaves of the lad on the shore of Galilee, it grew until more than $1,000 had been raised, and 85 of the needy children were taken into the orphanage.

THE HOME RELIGION OF THE JAPANESE

BY MILDRED GRAHAM LAYMAN

Of the two great religions of Japan, Buddhism and Shinto, the latter is, in a double sense, the home religion, so far as it is a religion. It was the worship of the people before Buddhism was introduced, and it is the religion most intimately associated with the homes of the people. Shinto is a form of ancestor worship, and originated from a family cult in which the head of each family was the priest. A more modern form made use of temples, like Buddhism, and even adopted some of the forms and ceremonies of Buddhism, but the primitive idea of the head of the household acting as the priest of the family is still maintained.

The elementary beliefs of Shinto are that all the dead become gods, good or bad, according to their lives; that these gods, the spirits of the dead, remain in this world, in their tombs or in the homes which they occupied in life, and, tho invisible, share in the life of the living; and, most important of all, that the happiness of the dead depends upon the care and service of the living, and, in turn, the happiness and prosperity of the living depend upon the spirits of the departed.

Many foreigners think the Japanese a very irreligious people; that in spite of the fact that they worship millions of gods, they are not deeply concerned about any. This is because it is always difficult for strangers to discover the inner life and thought of a people. There is no regularly recurring day of worship, corresponding to the Christian Sabbath, when all the devout people may be seen at the same time making their way to a common place of worship. But it is a great mistake to look at the temple worship of the Japanese in order to judge what Christianity has to overcome. One must study the home worship.

After being in Japan a number of years, I became especially interested in a certain woman who attended our meetings, and through her began to know something of the strength of this home religion. She was a middle-class woman, intelligent and refined, and after attending the meetings for a long time with great regularity, and listening very carefully to the answers to her questions, she began to study the Bible for herself. At last she began to offer public prayer to the true God, said she believed in Christ and was going to follow His teachings. In every respect but one she seemed to be truly converted. She could not give up the worship of her ancestors. She could not throw aside her "spirit-sticks," altho she gladly removed every other idol from her home.

Every home in Japan, unless it be a Christian home, practically every home has its "god-shelf." This "god-shelf" may be a combination Buddhist and Shinto shrine, for many families hold both religions; but if there is only one religion in the home, it is always Shinto. In this household shrine are kept the burial tablets of the deceased members of the family. These are small white sticks made in the form of tombstones, on which are written the names of the dead persons. If Buddhism is also the faith of the family, there will be an image of Buddha and there may be many other idols, but the "spirit-sticks," or burial tablets, are always there. Prayers are repeated and an offering made before this household shrine every day. Before the family may partake of food, a small portion of the rice cooked for the family is taken out of the rice-pot and placed in front of the shrine, with a simple prayer for protection and care from the spirits of the dead. This is not done one day and entirely forgotten the next, as is the case with the family prayers of so many Christian homes in America. That much, at least is done in the Japanese home every day. On special occasions, such as the anniversary of the death of the loved one or on religious-festival days, the shrine receives special attention. The photograph of the deceased may be placed with the burial tablets, and special food and wine are offered.

These ceremonies before the home shrine are not, as a rule, long or very formal, but the faithfulness with which they are carried on is what shows how much they mean. It is really a very touching faith, the belief that the dear ones are or may be ever near. Hearn, in his "Japan," has so beautifully written of this belief: "They are not thought of as dead; they are believed to remain among those who loved them. Unseen they guard the home, and watch over the welfare of its inmates; they hover nightly in the glow

of the shrine-lamp; and the stirring of its flame is the motion of them. They dwell mostly in their lettered tablets; from their shrine they observe and hear what happens in the house; they share the family joys and sorrows; they want affection; but the morning and evening greetings of the family are enough to make them happy. They require nourishment; but the vapor of food contents them. They are exacting only as regards the daily fulfilment of duty; to neglect them is a cruelty, is the proof of an evil heart; to cause them shame by ill conduct, to disgrace their name by bad actions, is the supreme crime.

This, the home religion of the Japanese, the most simple form of Shinto, is yet the strongest barrier which Christianity has to overcome. One often hears the statement that Buddhism has largely lost its hold on the people, and there is much truth in this; the same is true of Confucianism, but not of Shinto.

For a year we lived in Tokyo, in a locality where we were practically surrounded by the homes of school-teachers. There were principals and under teachers in government schools and private schools, and we were received by them, into their home life, more freely than in any other neighborhood in which we ever lived. These families were intelligent, refined, educated people. They had advanced far beyond the average Japanese in getting away from the ordinary beliefs and superstitions of the common people. No images of foxes, or rice gods, or gods of wealth, or even images of Buddha, were worshiped in their homes; yet in every one of these homes the "god-shelf," with its "spirit-sticks," was as carefully attended as in any home in Japan.

It will be many years yet before Japan can give up her ancestor worship. Their whole system of government is founded upon it. But the "grain of mustard-seed" has been planted, is beginning to grow, and the time will come when the intense loyalty and faithfulness now manifested in the worship of ancestral spirits will be transferred to the worship of One Great Eternal Spirit. When that is true what a Christian nation the Japanese will become.

AFRICAN MISSIONARY ISOLATION

BY REV. ROBERT HAMILL NASSAU, D.D., WEST AFRICA

Every mission-field, in any heathen land, has its special difficulty for the missionary worker that calls out our sympathy. Listening to narratives of personal experiences, in almost any missionary convention, there will be, from some, stories of physical deprivations; from others, theological or national or class antipathies and oppositions; from all, personal trials of their moral and spiritual natures. But, as to isolation, I think only Point Barrow, within the Arctic Circle, and Tibet surpass Africa in the loneliness that awaits candidates for mission service. The pain of isolation, that at first does not strike the listener to the story as a very great affliction, is one that grows, and for which there is little relief. But mankind is gregarious. Isolation is an affliction that, tho at the moment less

sharp than a wound, disease, hunger, cold, heat, or insult, becomes erosive, like the continued wearing away by a persistent water-drop on a stone. Dynamite, in a moment, could shatter that stone to fragments; the explosion would be heard and commented on; and then the shattered stone would be forgotten; for, simply, it no longer exists. But the block, lying under the drip, drip, day and night, year after year, is being worn away by a species of torture the while its "days go on, go on." The physical distresses of cold and hunger are temporary, and have their possible relief in change of clothing and new supplies of food; for diseases, there are medicines; intellectual trials find their relief in books; and the moral and spiritual, in communion with the Master. But isolation persists in its loneliness.

I do not predicate this of all of Africa. Not of the missions in North Africa, especially on the Nile. Nor of South Africa. But of West and East and Central; and, very especially, of Equatorial Africa.

1. One cause of that isolation is, geographical West Africa is out of the line of world-travel. In the tourist-season, mission stations in Syria, and up the Nile are, in a kindly sense, overrun by tourist visitors; inquirers, or at least curious sight-seers. Never a year but that men and women of wealth and education and philanthropy make their so-called foreign-mission tour, even tho it limits itself to China, India, and Japan. Even the newspaper reporter and the prospective book-maker is not unknown in Persia, Siam, South America, and even Alaska. These all return with instructive statements formative or educative of local missionary interest. But tourists do not include West Africa in their schedule. They do, indeed, start on the African west coast steamers, but they drop off at the Canary Islands, for health at Las Palmas, or for the glory of snow-crowned rosy-tinted Peak of Teneriffe. There does come an occasional scientist; Du Chaillu to shoot gorillas; Mary Kingsley, with her graphic pen, writing of native characteristics and foreign politics the while that she investigated African fresh-water ichthyology; and Professor Starr, in the Kongo, with his study of ethnology; and occasionally a Richard Harding Davis to tell the truth about Leopold and Kongo atrocities. But, in all my forty-five African years, I never met, among the passengers on my many steamer journeys up and down the coast, nor at any of the stations of the Presbyterian West Africa Mission, more than one Christian visitor, outside of members of that or adjacent missions. That one man was the Rev. Dr. Pinney, who had been a missionary there in early life. For all others, Africa's climate was considered too deadly. It had obtained an evil reputation for the loss of white life. True, it has been a "white man's grave." True, is is unhealthy. But not more so than was the Isthmus of Panama, which science, hygiene, sanitation and common sense have recently made healthful. The limits of this paper will not allow me to enter my disclaimer as to the justice of the charge that residence in Africa is necessarily fatal to white life.

During the first sixty years of its existence, the Presbyterian West Africa Mission was never officially

inspected or visited. There were often occurrences or questions, as to which a sympathetic official could have rendered valuable aid that would have called out the gratitude of the lone mission. Individual members of the mission had asked that it should be given the recognition, aid, and consequent interest that would accrue from an official visit. To one such request, a member of the board (now dead) replied that Africa was not sufficiently important to justify the expense and danger to life involved in such an inspection. Poor Africa! That frank utterance of the board-member exprest too sadly the estimate held by the general public—even the church public—of the relative standing of Africa in church thought. Was it any wonder that the missionary, out by the African rivers, felt isolated?

Foreigners in West Africa

2. Another cause of this isolation lies in the character of the foreign communities in which West African missions are located. As it is true that no tourists visit that part of the continent, it is even more true that no Europeans (except Portuguese) or Americans settle as permanent residents in any of the towns or cities of the coast, or villages of the interior, outside of two very limited classes, the trader and the Government official. With few exceptions, the latter come only for civil and political preferment; with slight knowledge of the native, and but little desire to make his acquaintance, and willing to risk life during the short term of eighteen months or two years for the sake of credit on the diplomatic list. Few of them look with sympathy on the missionary's work, or care to have other than official speaking acquaintance with him.

The majority of the traders, also, have little sympathy with mission-work; they think that teaching makes the natives less biddable as servants. Yet, inconsistently, they constantly seduce with wages so much larger than the missionary can give the young men in the mission-schools, for service to commerce or government, as clerks or other servants. Such service would be commendable and a desirable advance in civilization for the young men, were it not so frequently involved with Sabbath-breaking, the handling of intoxicating liquors, and association with scenes of often a dissolute life, into which also mission-school girls are often drawn. Naturally, therefore, the intercourse between trader and missionary is largely solely on a commercial basis. The teacher or the pastor accepts isolation as a less evil than association with the men who are so often leading away from him his hopeful young men and women. Outwardly, the bearing of these men is that of gentlemen, and their treatment of missionary ladies is generally that of scrupulous politeness. But the lady can not forget that it is mostly superficial, and that there could be no real companionship in her parlor. In the foreign community, there are few public functions, dinners, banquets, teas and parties, such as ladies would give and attend in their civilized homes. *Very* few of the traders or government officials, if married, have brought their wives to Africa. Some of them content themselves with a native wife. It is rare therefore that, for the lady of the mission-house, there is any

lady with whom she can exchange calls in the foreign community.

3. Cut off thus from association with travelers from his own country, or with members of the little foreign community, shall we say that the missionary should be satisfied with the companionship of his own mission household? That would seem natural and reasonable. What more reasonable than that one should find companionship with others who were animated with the same Christian hopes and missionary zeal as himself, and who, like himself, had made sacrifice for a common cause? Surely, there would be the fellowship that should arise from mutual suffering! But, even if all these were invariably true, the mission household, to begin with, is a small one. For instance—in the Presbyterian West Africa Mission there is a company of 35 men and women, located at 7 stations, from 60 to 100 miles apart; there being from 3 to 7 persons connected with any one station. Those numbers never remain the same for more than one year at any one station. There are removals, not often now (thank God and common sense) by deaths, but by "fitness of things," and the regular furloughs in the United States, numbering each year one-seventh of the entire force. With an average, therefore, of only four at a station, the chances for companionship are not large. That thirty-five includes eight clergymen and their wives, physicians and their wives, lay teachers and their wives, and perhaps a mechanical or other business man or two. They are all Christian men and women, but they come from very different classes of society in their own country.

The same is true in other missions. In their own countries, European or American, Christian men and women *choose* their own associates. Also, the mere fact that a man or woman is a Christian worker, while it is a ground for reciprocal respect, is not a reason why one should choose him or her as an intimate companion. In our own countries, we like our own conventionalities, and are justly offended by a breach of them. The associate is doubtless a good man, but he interferes with one's comfort at dinner if his manners are boorish and disgusting. Manners are worth something even if one be a missionary. Even native Africans, having their own code of politeness, are most critical observers of the gait, bearing, manner, and habits of the new missionary. They remember missionary precedents. Their own language (as a field of study) not having been written until the missionary came, and having had no books, they, nevertheless, are, among themselves, lynx-eyed students of physiognomy. In my own observation of very many years, within two weeks after the arrival of any new missionary, the natives had read their carriage and social bearing, and had accurately located the stratum of society in which the new missionary had dwelt in his or her own country. Naturally, out of the few in any typical company at a station, there would be social differences. But, you say, such things should be ignored for the sake of the great common cause. Perhaps so. But you do not ignore them in Philadelphia, or Rochester, or St. Louis. They were not ignored in a certain starving, dying arctic expedition. Unfortunately, if it be unfor-

tunate, the missionary is still a human being, with human weaknesses, just like his Christian brother in Philadelphia and Rochester and St. Louis. I am not writing what *should* be, but what *is*, and what, I believe, is inevitable in the working out of differently constituted natures. Such problems exist in Christian communities in the United States. But they are solved there by not living under the same roof or eating at the same table. The uncongenial in the United States, quietly and kindly, take their separate ways, even if they be neighbors, or members of the same church. And so, for the sake of peace under the mission roof, and to escape rasped nerves from uncongenial fellowship, a missionary sometimes stands pitifully alone.

4. Under such combined causes of isolation, there is a happy solution, if the missionary will turn to the even partially civilized native. True, he will not find there any intellectual or social or conventional *equality*. But it is always possible to find, in the native, some interesting, instructive, and even exciting line of research, if the missionary has literary or scientific leanings. Following such leanings, various roads of science open to him—*e.g.*, ethnology, psychology, philology, etc.—the pursuit of which will give the investigator recreation, repay with intellectual acquisitions that may be a blessing to the world's fund of knowledge, and in the study of which there is incidentally revealed by the native much that is worthy of respect and even affection in his nature, which he reveals in no other way. But not every missionary has these tastes or even ability as an investigator; some not even the desire. Their duty to the native is, apparently, fulfilled when they have preached the Gospel story, taught the Scripture lesson, warned against ways of sin, and knelt in prayer for divine aid to the inquirer. Very true and sincere they are. And the native has gone out of the house very respectful, and very obedient. But he was only a sinner to be prayed for. He was not thought of as a companion. He would have been pleased to become a companion, and open a most affectionate heart, if he were sought as such, and not simply as a fellow member of a fallen race.

Finally, the effects of such isolation, coming from so many sources, hedging in the missionary to Africa on every side of his entire nature, are not told in reports of missions to boards and assemblies. But they are known in the pitifully frequent disharmonies on mission ground, and in the unnecessarily frequent returns and abandonment of the work. The euphemism of "resigned for ill-health" is true; but, sometimes, only partly so, and not always principally so. There would not have been the ill-health if there had not been the unhappiness, and there would not have been the unhappiness had there not been the isolation.

INDUSTRIAL AND POLITICAL SITUATION IN INDIA

BY REV. FRANKLIN E. JEFFERYS, D.D.

I. Industrial

In our thought the term "India" has almost become synonymous with the term "famine." In fact, at the present time there is a famine of considerable severity extending throughout much of North India. It is true that India has its rich men as riches go in India, but the multitudes are ever toiling under conditions of poverty so pinching as to be inconceivable to one living in a land of such abundance as America.

Agriculture is the chief source of support to the people, but the smallness of their farming operations excites surprize. In southern India an average farm would be something like three or four acres. A part of this is rice land, upon which the crop is raised by some artificial scheme of irrigation. The remainder is used for what is called "dry cultivation," and on this some form of pulse is sown. When harvest time comes no heavy machinery is dragged in to do the harvesting, for the rice is gathered by the handful, and frequently, in order to save each individual head of grain, the harvester goes forth into his field of pulse and reaps it head by head with a sickle no larger than an ordinary jack-knife! More than one-half of the entire population live in this condition of poverty or worse.

An ordinary farmer's complete set of farm implements would include a crudely made stick-plow, a hoe, a large skin or iron bucket, with wheel and rope attachment, to be used for drawing water from the well to irrigate his crops, and a few head of very lean oxen for draft purposes. The product of his toil is so meager that he is always living next door to starvation, so that when the year of crop failure comes he is driven to the last extreme, and easily succumbs to the semi-famine condition.

In July, 1906, I was living in the Madura district when great scarcity visited us. Many declared that if rain did not fall within thirty days the wayside would be strewn with the dead bodies of those who were wandering from place to place seeking food. The people were driven to use various kinds of herbs as food. Some were cutting down the aloes, or "century plant," from the heart of which they dug out a coarse pith for food. Others were plucking the fruit of the prickly pear. I visited a village of Indian Christians where the people for several months had been living upon the coarse chips of a palmtree. These were ground into a pulp, made into a porridge, and eaten without salt, sugar or milk. One may well ask, what are the causes for this great poverty?

1. *The Failure of Water-Supply.*

Yet there falls upon the surface of India about fifty-one billion hundred-weight of rain-water annually. India has been denuded of its forests from time immemorial. So the flood-rains waste themselves in a mad rush to the sea. The English ruler has been making an effort to save this copious rainfall and utilize it for crop-raising. Probably some of the finest irrigation schemes in the world are to be found in India. By means of river irrigating channels, ending in a series of artificial lakes, an acreage equal to England, Scotland and Wales has been brought under these government irrigation schemes. One

of the great problems now before the rulers in that land is how to conserve more of this vast but unutilized rainfall.

2. The religion of the land is another of the influences operating to keep the people in poverty. It teaches a restraint of all passion and emotion. It quenches ambition and emulation. The ideal held up to be followed is for a man in meditation to dream away his existence. Such a religion has produced a vast army of more than four million able-bodied so-called "holy men," who, scantily clad in yellow, or perchance in sacred ashes only, wander with begging-bowl and staff throughout the land, always consuming, never producing. Their influence spreads paralysis in the economic conditions in India.

Hinduism also encourages belief in fatalism. "What is to be will be," is an oft-quoted motto. Man can not change the difficult environment, it must be endured. For these reasons creative and inventive genius is almost entirely wanting among the people. Furthermore, the caste system is fostered by Hinduism. Many of the more cultured and enlightened Indians are beginning to lift up their voices condemning this custom. Caste is a socio-religious system in which the Brahman has no need to struggle upward, for he was born at the top, and therefore all others must honor and serve him. The Pariah must have no ambition to rise, for he is bound by the fate of his birth to live out his existence in the social stratum into which he was born. In these ways the religion of India shuts out the hopeful spirit of progress and development.

3. *Ignorance* is another factor. In that ancient land modern commercialism in any large sense is unknown, and every form of the industrial arts is in its infancy. The material for the manufacture of glass and enamel ware, glazed pottery, and buttons lies unused everywhere, while these articles are imported from Austria and Germany. Up-to-date water-lifts, oil-mills, saw-mills, looms, tanneries, paper-mills, steel rolling-mills, match and box factories, clock and watch factories, introduced into the country would revolutionize economic conditions and do much to mitigate famine if not entirely prevent it.

The industrial conditions of the land being in such a backward state, missionaries saw the opportunity to train up an advanced body of self-supporting Indian Christians. Many missions have established industrial schools. Through these they hoped to also stimulate the industrial arts of India.

Mr. Churchill, formerly a student of Oberlin College, now in charge of the American Board Industrial School, at Ahmednaggur, has invented a hand loom, by the use of which a native weaver is able to do in one day what it formerly took him five days to do.

The Government of India has now taken up the matter of industrial education and is establishing and encouraging technical schools throughout the empire and in many other ways seeking to develop native industries along modern lines.

II. The Political Situation

The political situation in India is daily growing more acute. The British in India have done a splendid work along many lines in raising the people to a higher standard of civiliza-

tion. They have introduced trunk lines of railways connecting the great centers of population with the seaports and, like a net-work, they have thrown out a system of splendid public highways reaching to the remotest jungles. They have fostered and developed a thorough educational system, with a curriculum perhaps a little too English, but one that has worked powerful changes in the thought condition of the people. More than 3,000,000 of the Indians are to-day able to speak the English language. Perhaps the two greatest blessings brought to India have been the strong central government and the growing spirit of nationalism. In the history of man nothing in the way of alien rule has been so vast in its magnitude or so difficult in the carrying out as the attempt of our English cousins in India, and their splendid success challenges our highest admiration. In all India there is but a handful of English to rule, and they have been training a complex people, made up of 43 different races and nationalities, divided into 2,378 main castes more or less antagonistic each to the other, and holding a number of distinct religions. These are the people they have been fitting for self-rule!

This indeed is the avowed purpose. Mr. Morley, the Secretary of State for India, said, in his recent speech before Parliament, "I declare to you I can not find what it is the agitators in India want us to do which we are not anxious slowly and gradually to make way for eventually doing." The fact is that even to-day the greater part of the well-organized system of government is administered by the Indians. Every opportunity has been afforded them to show their integrity as rulers. The pity is that so often the Indian hand of justice is replaced by the willing hand reached out to receive the bribe.

But in the last few years a new spirit of nationalism has been noticeable. Large numbers of Brahmans have been educated in Western thought and history. It was impossible for them as students to study the struggles of Western nations as they fought to establish liberty and constitutional forms of government without themselves being mightily influenced toward patriotism and a sense of nationalism. This spirit has manifested itself in the organization of a self-constituted "Indian National Congress." This congress has no authority in governmental matters. The Brahmans who formed it intended it to be the medium for political agitation. Nationalism has also manifested itself in the revival of Hinduism. Hinduism is to be the national religion of India. National schools and colleges are also being organized in which it is intended to give instruction in religion.

The congress meets annually, and uses its influences to press for a larger degree of self-rule. There has grown up within the congress two parties—the Extreme and the Moderate. Members of the Extreme party appear to demand absolute separation from the British crown. Their battle-cry is: "Mother land." "India for the Indian." They desire to drive the English into the sea and rule themselves. The members of the Moderate party, on the other hand, recognize the great good England has done for India and declare that the destiny of India is in-

dissolubly linked with the destiny of the English Empire. They are agitating for a form of self-government similar to Canada or Australia.

This congress assembled last December at Surat, in North India. Dignified Brahman delegates 1,000 strong, wearing long silk and velvet coats and gold-banded turbans, assembled from all over India. Formerly such a congress would have been impossible on account of difference of language, but now the English language has become the common medium of deliberation. The Moderates were in the majority and elected a moderate president. But the Extremists had come like a flaming torch not to be quenched. And when the newly elected president, a highly cultured and much-respected Brahman gentleman, arose to deliver his presidential message, some member of the Extreme party threw a sandal at him. This was a signal for a general riot, and the congress tent was at once the scene of the wildest confusion as these delegates cast aside their dignity and for half an hour struggled together, using sticks and chairs as weapons of warfare, and abusing each other in the wildest fashion. The English superintendent of police, with a company of men, at last arrived and drove them all from the tent and the congress was broken up.

Tho the Extremists have been comparatively few in number, they have been exceedingly active. Failing to get their extreme views endorsed by the congress, they have resorted to various methods to impress India as a whole. Through the vernacular press they have sent out an alarming mass of seditious literature until the Hindu, who has been supposed to be so docile, has been roused to violent and bitter animosity against foreign rule. Under the influence of this agitation, seditious riots have broken out in Bengal, North India, and, most surprizing of all, in the Southern Peninsula. At Tennevelly, a month ago, a massacre of Europeans was only averted by the timely arrival of a company of policemen with their European commander. In Bengal a bomb was thrown at the carriage in which an English judge was supposed to be riding, and the two English ladies who were the occupants were instantly killed. This violence led to an investigation and a bomb factory was discovered. Where did these docile Hindus learn to make bombs? In anarchistic schools in the slums of Paris! University-bred young Indian gentlemen had been sent to France to study the latest methods of modern anarchism! In the Calcutta factory quantities of material for the manufacturing of bombs was found, and following up the clue, it was learned that the factory was the center of an anarchistic organization reaching out into many points throughout India. Other schemes for destruction were found in outline. Plots also for the killing of Lord Kitchener and Lord Minto and others.

What is the teaching of all this? Here we have a body of the most highly educated men of the empire, who should be using their knowledge to build up the forces of their land, studying to introduce anarchism and lawlessness! There can be no doubt but that the present method of education has much to do with the situation. The English Government is pledged to neutrality in religion.

Hence the students who pass through the government schools, are getting an education with no religious or moral instruction. Modern science has been destroying their ancient faith and India is threatened with a body of highly educated men who are without the restraints of religion. Such men become morally irresponsible. My railway traveling companion was a Brahman B. A. educated in the Christian College in Madras. He volunteered this testimony: "Young men who are educated in the non-religious government schools, come forth atheists and are unreliable in character. I am one of many who see in mission education an extreme good to India. Christian education is working mighty changes in the character and life of the Hindu community, and the young men whom they educate come from the Christian College with faith in God and a satisfactory stability of character."

Many of the English rulers in India have observed the failure of a purely secular education to develop character, but they are helpless to introduce any religious instruction; for what should it be? Hinduism? In its pantheistic or demonistic form? Mohammedanism, Jainism, or Christianity? Back of it all one must remember that the English have pledged themselves to absolute neutrality in matters of religion. So the government schools can do nothing.

The most patriotic among the Hindus have seen the defect too. A large body of Hindus recently appeared before Lord Minto, petitioning that some form of religious instruction might be introduced into the schools. Failing to obtain a favorable reply, a new movement has been set on foot, whereby "National Schools" are being organized by the Hindus, the funds for which come from private individuals. The purpose is to make Vedantic Hinduism the national religion of India.

Now, concerning Hinduism as a national religion, the Brahmo-Somajists have made a pronouncement. They say: "We do not see how it is possible for a religion such as Hinduism, divided as it is into so many parts, to become the basis of a national life. We can see how Christianity, or even Mohammedanism, could become such!"

Now up to the present the only higher schools teaching religion in India have been the mission schools. These have exerted a powerful influence already throughout India. This kind of work needs strengthening, for the time has gone by when we need to think of the work of foreign missions as that of gathering a few "converts" here and there, important as that is. The time is upon us when we are seeing nations "born in a day." And the Christian College in India is training up a body of men who, with faith in God, shall battle against anarchism and go forth in these times of awful stress just coming upon India to reform the nation, to calm the troubled seas of threatened anarchism and guide the ship of state into the peaceful harbor of prosperity and progress.

CARNEGIE LIBRARY AND THE RECITATION HALL, PARK COLLEGE

PARK COLLEGE AND MISSIONS*

BY CYRUS BOYD BECKES

Park College was founded in the year 1875 at Parkville, Mo., for the purpose of giving a distinctive Christian education to worthy and needy young men and women. The college gives a full classical course and is not merely a missionary training school, but it is doing a distinctively Christian work not only for the American home and business life, but for the larger interests of the Church called missions.

Park College and Home Missions

The college has graduated thirty classes, but in the figures for mission work we omit the last three classes so that seminary men and medical men may be counted. The last class mentioned in these facts is the class of 1905, twenty-seven in all. Every one of these has sent out home missionaries except six. The classes of 1888 and 1889 and 1899 each sent out five people. The classes of 1903, 1904 and 1905 raised the number to seven each. The classes of 1901 and 1902 furnished eight each.

An item worthy of special mention is that the first class graduated in the new and greatest of all centuries, the 1900 class, broke all records by sending out ten men and women into the home land. The total number of home-workers to the year 1903 is 85, an average of three per class or of four per class for the twenty-one classes sending out workers. Of course this number does not include all, for many have gone into the ministry and have worked in home mission churches of whom we have no record. These counted are largely those who have gone as teachers in the home mission schools.

To speak of individuals in the home

* Few colleges, if any, are doing finer, more far-reaching work for the cause of Christ than is that one in Missouri, inseparably connected with the name of McAfee. See also Editorial.—Editors.

field is a real pleasure to us. We love to tell the story of some of these people. Miss Anna Palmer, of the class of 1882, went to Utah to work in the mission schools. She saw the awful need of the real Gospel to the people of Utah. The work grew upon her and she grew into the heart and life of the people. They loved her for her work and sympathy. She came home to visit her friends at Parkville and vicinity. She told a touching story of that people. While at home she heard of the death of one of her associates, who, dying, requested to be buried there among her people. Upon hearing this, Miss Palmer said she loved her work and her people, but when she died she wanted to be buried with her family. Her visit over, she turned her face toward her mountain work. After a few months on the mountain slope, her frail body gave way to the stress of a strong spirit. In her sickness, she saw the anxious faces of her loved people come and go. She called her associates to her side and told them she could not live long, and asked them to lay her dust upon the hilltop among her people. Now for 18 years fathers and mothers and youth gather at this grave and tell each other by word and signs and tears of the life they loved so well.

But hear the story of one of our men in the far North. John Myers, of the class of 1901, offered himself to the Home Board for Alaska. They sent him out, after his graduation from medical school, in 1904. He began his work at Ketchikan. He turned his hand to every task in line of mission work, as well as attend to everything in his profession. He soon had a good practise as a physician. He notified the board to discontinue his salary, that he would make his own living, but would do just as much work in and for the mission as ever. Such a man has multiplied himself about three times. He is a strong factor in the community. He counts one in the mission, and he tells the board to use his salary to hire another man. One of the secretaries of the Home Board says that Dr. Myers is

LABOR HALL, PARK COLLEGE, MISSOURI

one of "the biggest men in Alaska." Dr. Sheldon Jackson is supreme authority upon affairs in Alaska. Dr. Jackson has been United States Government Agent of Education for Alaska for about a generation, and says: "I find, as a rule, the teachers from Park College outrank any others in the United States for the kind of work I wish done."

Park College and Foreign Missions

Every class graduated from Park College to the year of 1905 sent men and women into the foreign work except five. There were five people commissioned for the foreign work from the class of 1892, and 1903 comes next in order with six. The class of 1888 sent out seven of its number. Dr. Eleanor Chesnut, whose name is now familiar to all the Church, was a member of the class of 1888. The whole number of graduates in this class was 23, seven of these were missionaries for the foreign field and five for the home field, making 12 in all, out of a class of 23. The class of 1900 offered nine of its members to the work of giving of the Gospel to the world. Thirty-eight men and women graduated in the 1900 class, and 19 took up the work of missions, or just one-half of the class. Shall we not just here give utterance to the hope and prayer that these facts may be prophetic of the work of the entire Church for this new and great century? The class of 1898 will have a place in the history of missions for two reasons: The first is the significance of members, as this class sent out nine people. The second fact is that two of this number lost their lives before their work was begun in the land of their destination. The Rev. Walter V. Johnson and his wife, Emily Hartman Johnson, prepared themselves for the work and were commissioned to Korea. They sailed for the Orient, joyous over the outlook. They thought to embark on the ocean to find a field of labor in the distant and lonely Korea, but God meant it otherwise. Mrs. Johnson was stricken with malignant disease on shipboard. When the vessel reached Kobé, Japan, she was taken to shore and kindly cared for in the home of missionaries until her death, January 13, 1903. Brave in spirit but lonely and sick in heart, the youth set his face toward his chosen field of labor. He made his way as far as Seoul, Korea, and after a few weeks took the smallpox and died, March 17, 1903. But this paper is not to tell a single life story.

For some reason not yet apparent to man, the class of 1901 also, just at the turning of the century, did a supreme thing to champion the cause of foreign missions with the consecration of twelve men and women. This is the banner class of Park College in its purpose to serve the Church in the great field of missions. The class was the next to the largest ever graduated from Park, having forty-one members. Three classes sent out one-half of their number into mission work; they are the classes of 1888 and 1900 and the banner class of 1901, which sent out eight into the home field and commissioned twelve to the foreign field. This class, with its forty-one graduates, in sending out twenty of its number lacked only one of half of the class. The class of 1888 sent out more than one-half of its number, twelve out of twenty-three. Including the year 1905, the college has sent eighty-five men and women into the service of the Church in the home land; and, including the

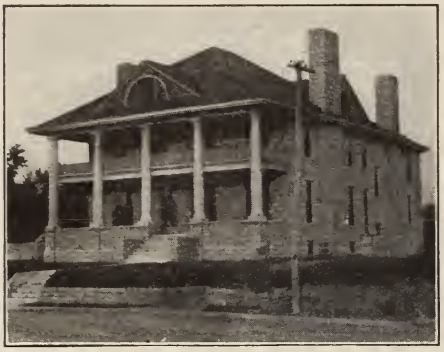
same year, the college has educated and trained and put before the Board of Foreign Missions eighty-three men and women for their work, making a grand total of 168 missionaries. As a whole, the classes sending out workers have sent seven per class or six per class for every year, including 1905. Besides the people going out every year into this line of work, Park College has the supreme satisfaction of knowing that there are in the field

ALUMNI BUILDING, PARK COLLEGE

of conflict over one hundred men and women, true to teachings of the Bible, in the very frontier of the Church's work at home and abroad proclaiming the unsearchable riches of the Gospel of Redemption. A recent writer has said that one out of every sixteen missionaries under commission of the Presbyterian Church to the foreign field is a Park man or woman.

May we mention some of the individuals who have gone out among this number? Rev. Hugh Taylor, member of the class of 1885, and graduated from Princeton Seminary in 1888. He and his wife, Dora Martin Taylor, '87, sailed from Laos that same year. For twenty years Dr. Taylor has labored in Lakawn and vicinity. Tho nothing remarkable has discovered these workers to the world, yet their term of service and extent of good deeds highly commend them to the entire Church. They have spent their second furlough in America. Their last home visit was in 1904-05, and as they turned their faces once more to Laos, they left their two elder daughters, two precious treasures, in the home land. During these twenty years Dr. Taylor has labored in and built up a strong church at Lakawn, of which he is pastor. He seems to be one of the trusty men of the board who can look after any kind of work. He built his own residence, said to be the best in the compound, but it cost the board less than many of the other houses. He carries on a

boys' school during part of the year. He also superintends the buildings now in process of erection in the interests of our Church in that vicinity. Besides all this, he finds time to make



THE PRESIDENT'S HOUSE, PARK COLLEGE

itineraries to the outlying districts and help direct the work of all helpers and native pastors and workers.

Rev. Webster E. Browning, Ph.D., of the class of 1892, took his seminary course at San Anselmo and Princeton seminaries. After three years' pastoral work, he secured a position as the principal of the Instituto Angles of Santiago, Chile. This institute has had a steady and rapid growth under Dr. Browning's administration, and is at present almost self-sustaining. It is one of the few higher educational institutions of that portion of South America. Parents all over Chile recognize the value of the moral and religious atmosphere of the school, and are taking their sons out of other schools that give an equal education, only that they may be trained by our school and taught to have a proper appreciation of their moral an religious duties. Dr. Browning returned to the United States in 1903 for a year of rest and study. During this time he went to Europe to study the educational systems of England, France and Germany. At the request of the Republic of Bolivia, he made an exhaustive report of his investigation. Upon his return to Chile and the presentation of his report, Dr. Browning was offered the directorate of the Educational Department of Bolivia, with a salary far in excess of the one paid him by the board. He declined this very flattering offer of the Bolivian Government and stayed at his post for two reasons, and these he gives himself: first, because his work was not finished and he could not leave the work and lose what he had put into it during these years; and, second, because he felt that the board had no one in sight who could take the work. Dr. Browning and the Instituto Angles occupy a very important post in the interests of the kingdom in South America.

No Park College graduate of whom we have definite knowledge has ever gone out into a harder situation nor labored more self-sacrificingly nor courageously than Victoria E. McArthur in India. To think of India is to think of teeming millions, a motley horde of idolaters and heathen; to think of famine raging like a forest fire, driving multitudes of helpless creatures before its flames only to consume them in their extremity. It is to see famine sufferers, men and women skeletons walking about, to hear the awful cry of orphans, children and infants crying, crying, and no language but a cry. India, India, the land of child widows and the black plague. Victoria McArthur, a delicate young woman of the class of 1894, went to India in 1897 as a medical missionary. She went to Kodoli.

The last report at hand says that the two churches of this station are without pastors. At this point Dr. McArthur took charge of dispensary and hospital. She at once began her work as physician and surgeon. Before instruments could be secured, she performed her surgical operations with a carpenter's saw. At times she treated one hundred patients per day; about eighty of these could be dismissed with a lotion for the itch; the remaining twenty were hospital cases, more or less serious. She has a two years' record that shows 44,000 people treated, or a daily average of 118. Besides the stress of such severe labor, the plague of India is an ever-present source of anxiety. Now, it is not too much to say that she literally gave her life to the people of India; entirely broken in health, she returned to America about one year ago. She has now partly regained her health, and is telling a life story of India to the people of America.

THE NEW DORMITORY FOR WOMEN OF THE PARK COLLEGE FAMILY

These facts speak for themselves. This year Park College sends out a class of forty-four men and women just as good, and we hope just as noble, in purpose as any who have gone out before.

INTERPRETING CHRIST TO INDIA

BY SAMUEL E. STOKES, JUN

[The following extracts are from an article in *The East and the West* for April, 1908.]

It may seem curious to some that I chose to enter upon the friar's life when seeking a way to imitate our Lord. It was because Jesus has always seemed to me to be the perfect friar. For the friar, as St. Francis conceived him, was one who tried to conform his life in all particulars to the life of Jesus. He was not a monk, dwelling apart from the world, but a brother of men, dwelling among them. He came "not to be ministered to but to minister," as his Master had done before him; hence his life was one of service. He did not necessarily bind himself with the three vows in order to mortify his flesh or to raise a wall of separation between himself and the world, but rather because marriage, wealth and independence were none of them factors in the life of Him whom he sought to follow. He strove to attain to the devotion, love and humble self-abnegation of Jesus; and he aimed at an implicit obedience to His commands. The result was that he could glory in hardships and rejoice when men despised him and set him at naught, for he felt himself to be a partaker in the service and cross of his Lord. He learned to bless those who cursed and slandered him, to pray from his heart for those who persecuted him, to serve with humble joy the lowest and vilest of men, for life was Christ to him, and death was gain. The leper, the plague-stricken, and heavy-laden knew and loved him. The hardened heart of the sinner was touched by his meek and holy devotion. In short, at all times and upon all occasions the true friar made it his aim to live Jesus and keep his memory fresh among men; hence his life was an ever-present sermon upon the love and life of Christ. It was this ideal which aroused in me the longing to give up the world.

In August, 1906, if I remember rightly, I distributed what things I possest among the people who needed them, and, after three days spent alone in prayer, assumed the friar's robe and the obligations of a friar's life as I understood them. Since then I have been trying, tho not very successfully, to live up to this ideal.

In the place where I distributed my things and bound myself, work had been going on for about sixty years. During the last twenty years there had been one or two conversions at the most, and these had been from the outcaste class. I have often heard the neighborhood spoken of as "Gospel hardened." The Gospel had been preached for years in the mission schools and surrounding villages without kindling love for Christ, so far as is known, in a single heart. During the days of my retreat, after the distribution of things mentioned above, a boy of very high caste decided to come to Christ. He was what is called a Rajput. The word means "king's son," and the caste is the proudest and, after the Brahmans, the highest in India. For six months he lived in the midst of his people, fearlessly asserting his intention to become a Christian. He endured every kind of insult and even blows for his Master's sake, his father swearing to shoot him if he should break his caste, and thus bring disgrace upon his family.

At length matters came to a climax. His life was in danger, and one winter night he and I were forced to escape from the place. The journey was one not soon to be forgotten. We continued to walk all the night, and the next day, some time after noon, arrived in Simla, having covered over fifty miles of mountain-road in the course of our march. The next day we reached the plains, and I put the lad in a school where he was able to continue his studies. He made splendid progress in every way, and

after several weeks, was baptized. Last summer he revisited his people with me, and there during his stay continued to witness fearlessly for his Lord. I have known this lad both as a Christian and Hindu, and can testify to the wonderful change which has come over him since he accepted Christ and took up his cross. The last four months have been particularly remarkable in this respect. He has come to have a deep feeling of personal responsibility to God for the proper use of his life. One seldom sees so much self-control and such earnest purpose in a lad of his years.

I have enlarged upon his case as he is the first and, so far as one can see, the best gift which God has yet given us.

At the end of October or beginning of November the plague begins to do its work, and goes on extending its ravages until the heat of May again decreases its power. In the Punjab the mortality for the last few years has been tremendous, and there are many towns and villages where nearly half the population has been swept away. The Government has made every effort to check it, but without much success, for the people will rarely cooperate with health officers in their attempts to stamp it out. Their attitude is largely due to ignorance and to the feelings of suspicion which they almost universally entertain toward foreigners. In many sections of the country the report has been spread, and believed, that the plague is caused by the Government. This report, spread by certain agitators, has caused the people to look very suspiciously upon all attempts to relieve them and, in many cases, openly to refuse the assistance offered by the Government.

When things were thus last spring it seemed that something might be accomplished if I were to go into one of the infected villages and there try to help the people. So I took a blanket, a little water-vessel called a *lota,* a few medicines, and my Greek New Testament, and started out to look for the proper village. I slept for the night under a tree in a field, and in the morning started across country, asking those whom I met to tell me where the plague was thought to be worst. At length I came to a village which seemed to answer my requirements. In two years nearly half the people had died. Most of those who remained were living in huts outside the walls, fearing to enter the gates of the place. Numbers were lying sick and some were dying every day.

I did not go directly to them, but spreading my blanket on the ground beneath a banyan-tree, got out my New Testament and began to read to myself. It is almost always better to let people come to you than to go to them. At last the headman of the village and a number of others came over to ask what I wanted and to inquire who I was. I told them that I was a *bhagat* (a person who devotes his life to religious exercises), and that I lived, as a rule, up in the mountains; but having heard that so many were dying my heart had been filled with pity. I had come, therefore, desiring to serve them, and had brought with me certain drugs which might be able to cure them. "Nevertheless," I explained, "God cures whom He wills; we can only test the medicines, and then accept what He may give."

At first they seemed inclined to refuse my offer, but after some discussion told me that they had no objection to my trying my drugs upon the sick Chamars (one of the lowest castes of the Hindus), then if none of these were injured by the drugs they would, perhaps, let me treat some of themselves. "And where will you lodge?" they asked. I assured them that I was quite comfortable under the tree beneath which I was then sitting, and would lodge there if they had no objection. "And food?" they inquired. "God can provide food," I replied. So they let me stay.

Leaving my New Testament and

blanket beneath the tree, I went into the quarters of the low-castes to see the sick, and after finding out their condition, and when I had made friends with them, I started trying to serve them. Toward evening one of the headmen came over to the Chamars' quarter and shouted for me to come to him. I obeyed. When I arrived at the place where he stood he looked contemptuously at me and ordered me to follow him. Wondering what this change of manner could mean, I obeyed him. When we arrived at his booth a large number of men assembled, and some began to laugh boisterously and others to sneer at me. This seemed very strange, for Hindus are as a rule most courteous. Some one called out, "Get him something to eat." Others replied: "No, let him eat with the sweepers." At last, however, they brought a filthy old brass dish and, throwing it at my feet, ordered me to wash it at the pond near by. Much puzzled at this conduct, I took up the plate and in silence went to obey them. When I had brought it back they threw some stale food into it and ordered me to eat. I did so, while they stood about and stared at me. After I had eaten and washed the dish, the headmen sat down to smoke their pipes, reclining at ease upon cane chairs and upon beds, while I sat near them on the ground.

They kept this treatment up for about three days, during which time they seemed to enjoy nothing quite so much as insulting me and ordering me about. Had not my aim been the imitation of Jesus, I should most certainly have left them and tried to find some place where they would treat me more politely. But the thought that He had been misunderstood, and set at naught and spat upon, always held me back and filled me with the desire to imitate His gentleness and patience. So I stayed and continued to work for the sick Chamars.

Among the principal men of the place was one Daya Singh, a Sikh. When the people came to question me as I sat under the banyan-tree he was among them. Of all those who seemed to take a pleasure in imposing upon me this man was probably the worst. One evening—it was the third day, I think—he called me to him as I was returning to my home beneath the tree. As soon as I approached he began in his customary way to order me about and sneer at me, watching me closely all the while. I did what he bade me in silence, and when he asked me some questions tried to answer as humbly and gently as I thought Christ would have done. At last he ordered me sharply to go over to my tree. I started to do so, but had hardly gone ten paces when he overtook me, pulled off his turban, and laying it on my feet, bowed almost to the ground before me, exclaiming at the same time: "Maharaj," which means "great king," and is the title by which *bhagats* are commonly addrest in northern India. Then he walked over to the tree with me, explaining the while how the villagers had not believed that there could be *bhagats* among the foreigners, and how they had resolved to test me. "Now," he concluded, "I know that you are truly a *bhagat* of God, for you are gentle, and when men insult you, you do not become angered. Moreover, you love every one, even the low-castes and the children, and speak mildly to those who torment you. Thus did Guru Nanak Dev and Raja Gopi Chand, and by this sign all *bhagats* may be known."

This is the substance of what he said, and from that time the attitude of the people became absolutely changed. One after another came to make friends with me, and every evening when work in the fields was finished, men brought their *hookas* (the Indian pipe) to my banyan-tree, where we sat and talked for hours, while the children listened or played about.

They no longer gave me stale food

in battered vessels, but every old lady in the place vied with her neighbor in preparing good things for me. Wherever I went it was, "Salaam Baba (father), will you have some milk or buttermilk?" Or "Salaam Maharaj, can I not cook something for you?" They called me in to visit their sick, and obeyed all my directions implicitly. On one occasion they got me to undertake the treatment of a sick cow.

One night there was an occurrence which drew me even nearer to them. Some time after midnight I was awakened by a Sikh who urged me to follow him at once. He conducted me to a booth beside one of the gates of the village where a group of people were gathered together. One of them held a baby in his arms; the child had been playing about some hours previously, and, finding some opium had swallowed it. He was breathing painfully when I arrived, and moaning with every breath. An old white-haired grandfather held the child, and the mother knelt beside it and kept trying to attract its attention by calling, "Ghulu, Ghulu, speak to me. Don't you know me, Ghulu?" I shall never forget the note of strained anxiety in her voice —it was her first baby, and the only little one in the family. We labored for a long while—hours it seemed—doing whatever we could for it, but as the poison had been working for several hours before any one suspected that the child had taken it, we were unable to overcome its effects. Suddenly the baby gave a cry, his head dropt back, his body relaxed, and almost before we realized it he was gone. The whole affair completely upset me. I do not believe anything can be more pitiful to witness than a sturdy baby-boy fighting a losing battle against poison, with his mother looking on. I did not think of the others at the time, but later I learned that they were very much touched by my grief. This incident made them feel that I was not merely serving them to win "merit," but that I really loved them.

The above work was carried on among illiterate farmers; I shall now give an instance to show how the educated classes are affected. Shortly before leaving India, while stopping in Lahore, I learned that one of the college boys had been stricken down with smallpox. The college authorities were at a loss to know what to do for him, so I offered to stay and nurse him. At first we were put in a separate wing of the college, and orders were issued that none of the students should visit us. Even this arrangement did not meet with the approval of the Government Health Officer, and we were removed to the segregation camp outside the city, and lodged in a hut there made of bamboo sticks covered with rushes.

At first I arranged to have my food cooked by the people in charge of the place, but I had not been there two days before some of my Sikh friends—students in the college—found me out. They insisted upon canceling the arrangement which I had made for food, and during the three weeks or more that I was detained there, brought me food morning and night from their own table. The camp was more than a mile from their college. In addition to this they purchased mattings to make me more comfortable, and to fit up a vacant hut where we might sit and chat.

They rarely came alone, often bringing as many as six or eight friends with them, and in time it became the custom for quite a number to drop in after supper to sit and talk. There were no religious meetings, as I had made it a rule never to talk of Christ unless questioned about Him. We talked on the subjects which interested us most, yet hardly a night passed when the Master did not have a place—often a large place—in the conversation.

One needs but to know these educated young Indians intimately in order to love them. Few foreigners have ever come to know them thus; they therefore find it difficult to love them as they would their

own countrymen. The friar has more opportunity of getting into close touch with the Indians than do other Europeans, as he is more easy to approach, and does not stand in the position of superior to those with whom he comes in contact. Moreover, his mode of living is strictly in accord with their ideas of what is proper for a man devoted to the service of God; while all other forms of work have so much that is Western about them that they are apt to arouse the prejudices of the people —especially at a time when all non-Indian things are looked upon with such disfavor. I have only been living this life for about a year and a half, yet I can bear witness to the great change it has wrought in my relations with the people. Formerly I could see the faults of the Indians and a few of their virtues; now I know more of their faults, to be sure, but I have had an opportunity to see the good in them in a manner which would probably have been impossible had I not become a friar. The result is that I am thankful for the privilege of serving them, and number some of my best and most intimate friends among them.

The Indian has an ideal, and it is a very high one. To be sure it differs from our own, just as the Oriental temperament differs from our temperament. Yet altho they have a lofty and noble ideal, there are very few who even try to live up to it. The reason for this is that they do not consider it possible of attainment, hence they draw a clear line between what they ought to do and what they can do. In India, therefore, our mission is not to present to the people an ideal, but to convince them that they can attain to their own ideal, and that the way to do this is Christ. There is no country in the world where there is such a deep realization of the superiority of the spiritual over the material, and when India once becomes convinced that spiritual perfection is within the reach of every man, it will astonish the world. The ideal of the East, and the ideal set before men by Christ, are in all main points identical, hence the friar's greatest privilege is so to live Christ before men that the people of India, seeing that beauty of this life, may become convinced that spiritual perfection is a possibility to the Christians if to no one else. When they have realized this, we shall not need to implore them to come to the Master.

I have occasionally met with opposition and often with ridicule. It would have been strange had this not been so; and one of the greatest fields of opportunity would have been lacking for the display of forbearance and patient love. There is nothing which so kindles the admiration of the thoughtful Indian as that love which "suffereth long and is kind." Patient humility in the face of domineering arrogance will secure a hearing in India where everything else fails; and the friar by strictly obeying the Master's directions in Matt. v. 39-44, can make all opposition work together for the glory of God.

Mr Stokes is now in America hoping to return to India with other young men who have similar ideals of Christlike service. They will work under the Bishop of Lahore, who is in thorough sympathy with the purpose and plans of the "Brotherhood of the Imitation of Jesus," as it is called. The statement of their aims is in brief as follows:*

The Spheres of Service (1) To Glorify God in Jesus Christ by becoming the servant of all who are afflicted—especially those stricken with plague, cholera, smallpox, and leprosy—living in segregation camps, etc.

(2) It shall enter on the educational work for the young—as unsalaried professors in institutions requiring aid.

(3) This Brotherhood shall give true and catholic obedience to Anglican Bishops; it shall not look upon its work as supplanting that of other missions.

* See full statement in *The Mission Field*, London, for August, 1908.

THE CHRISTIANIZATION OF JAPAN*

BY DR. INAZO NITOBE

Over the still small voice working wonders in our midst are heard two loud cries, "Christ for Japan" and "Japan for Christ." The Christianization of Japan and the Japanization of Christianity are the shibboleths of the two parties equally interested in the spread of Christianity and the rise of Japan, but unequally convinced of the precedency of the Church and the State, a religion and a nationality.

Around the banner—Japan for Christ—rally those to whom Christianity is—at least theoretically—all in all; to whom there is nothing worthy of considering by its side, who would erase all national barriers, for whom the kingdom of God, as yet but dimly surmised, is the objective point aimed at. The other side, with whom the war cry is "Christ for Japan," consists of those at the end of whose mental vista stands the glory of the Island Realm.

The view-points of the two parties differ on the fundamental conception as to the relative importance of the abstract and the concrete, the principle and the practise, the ultimate and the immediate.

It is easy to see which party has the broader outlook, and if breadth is the criterion of superiority, it is easy to see which will win the palm. The advocates of the Christianization of Japan have certainly all the theoretical advantages which promise final triumph. The religion of Jesus has by no means exhausted its resources or its energy. Even were it wiped out by some diabolical fiat, inertia alone would carry on its work for some centuries to come. The question for Christian believers in Japan is not whether they should pay tribute to the State and not to the Church, not whether they should serve the earthly more than the spiritual master—but whether they can not contribute in mites or talents to the celestial treasury through the fiscus of the Mikado, or serve their Lord and Master by ministering to the needs of their country. A Christian and a patriot are not irreconcilable in one person. Neither the State nor the nation is, as anarchists claim, the handiwork of the Evil One. Human aggregations, especially those bound by moral ties, are divine institutions destined to work out the Divine will.

Christendom—the prospective answer to the prayer "Thy kingdom come"—the highest conceivable ethical aggregation, can, I believe, be realized by men trained by lower forms of aggregation, by those who in the family have felt a father's love, or in a village tasted something of communion of kindred minds, or in national affairs known impulses reaching out toward millions of their fellow men.

In the present stage of the moral development of mankind, the political institution of the nation is the highest form attained. Any scheme that transcends national ideals and interests can be realized, not by destroying but by enlarging them.

Look at the very ones who maintain that Christianity, being an universal religion, ought to be embraced by Japan. Where is the proof that the God of Christians is no respecter of persons or races? What evidence can you educe of the superiority of Christian faith to other systems of teachings? Those who glibly talk of bringing Japan prostrate at the foot of Jesus, even at the expense of her national traits and cherished ideals, are almost entirely foreigners, who naturally do not share our enthusiasm, and whose chief argument for the universality of Christianity is that it is the religion of their own people; or, in other words, they are usually those whose belief is based on a patriotic bias.

Thus does the Christianity which is presented to the Japanese as a univer-

* From *The Japan Evangelist.*

sal religion impress them as strongly tinged with the earthy characteristics of other nationalities quite alien to our best instincts! Is it too much to say that present Christianity is a national product? We can perhaps better liken it to the garments we wear. The wool may be called a natural product, but the cut of the coat, etc., varies with each fashion of the day.

The missionary methods for Japan must, therefore, be quite different from those pursued among peoples and tribes who had not yet attained to a national aggregation. Paul's missionary versatility and tact in becoming a Jew to the Hebrews, a Greek to the Hellenese—his versatile adaptability to the varying conditions and circumstances of his surroundings—is the only successful method of converting a new people. "The fields are white unto harvest." But some fields are best reaped by a steam-harvester, others by a scythe, still others by a sickle. An intelligent agriculturist studies the size, nature and configuration of each field and chooses the tool suitable for it. For a wise choice, he must even study the weather and the market. The implement and the farm must complement each other. He is only a one-sided farmer who exclaims, "The implement for the field," or "The field for the implement," and sticks to the use of an old tool for all kinds of work and ground.

The final solution of missionary methods for Japan will be somewhere between the two extremes—to win Japan at all costs, and to keep Japan.

THE YOUNG MAN OF THE NEW FAR EAST*

BY HON. YUN CHI HO, M.A., OF KOREA

1. *The Young Man of the Old Far East.*—The Old East produced splendid young men twenty or twenty-three centuries ago. They invented machines and letters; they discovered and systematized the principles and laws of art, of science, of politics, of war, philosophy and of religion. These great young men did their work well; some of them so well that their memories are still young. Since then, we have had no young men, properly speaking. Instead of taking up the magnificent works of the ancient young men and carrying them forward by fresh inventions, fresh discoveries and constant improvements, our fathers, during the past twenty or more centuries, fell into the habit of thinking that, because such and such sages or scholars or philosophers had lived so many hundred years ago, they must be all old men by this time; that since the old men did so many wonderful things, we must be old men first to do anything worth having, and that therefore we must devote our time and talents in the making of old men, from generation to generation. Our fathers forgot, in their efforts to get old, that the sages, scholars and philosophers were not old men but young men in their days and generations.

Starting from this misconception, our fathers of the Old East transformed the world they lived in into a manufactory of old men; hence the inertia, hence the stagnation, hence the retrogression of our beloved East. The watchword of the Old East was "Backward, Ho!" The life of the young man of the Old East was divided into two halves, the first half devoted to learning from his great grandfathers how to think old, act old—in other words, all the gruesome mysteries of how to be old. The second half was devoted to bringing

* Address at the World's Student Christian Federation. Reprinted from *The Japan Evangelist.*

up his children in the way they should go—that is, backward to the dead past.

If a little creature like the coral polyps, by building on its dead shells, can in time produce islands on which trees grow, flowers bloom, birds sing and the weary traveler finds rest, what must have been the grandeur of our achievements had the young man of the Old East made the centuries of the past the stepping-stones to rise upon and not the grave to be buried in.

2. *The Young Man of the New Far East.*—But the New East has come to stay. In the eloquent words of a Japanese statesman: "Commodore Perry rudely disturbed the peaceful dream of centuries." (May I say here that our brothers of Japan slept lighter than most of us, thanks to the feudal system.) The eyes of the young man, still heavy with the sleep of centuries, are dazzled by the new marching orders written by the hand of the Almighty, in burning letters of fire, around the globe. "Awake, thou that sleepest!" to us who have too long been asleep. "Let the dead bury their dead!" to us who have too long let the dead past bury the living present. "Be fruitful—replenish the earth and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth!" to us who have too long worshiped and served the creature more than the Creator. This is the message which Christianity has brought to the Young Man of the New East. Now who is this young man? It is you: it is I. Where does he live? Wherever you or I live, be it China or India or Japan, Korea or Siam. How old is he? Well, this is rather a delicate question to be asked in a crowd, but don't be uneasy. We need run no risk of telling an unpleasant truth. The fact of the business is that you and I are and shall be young men as long as we have the attributes of a young man—and no longer.

3. *What is the work of this young man?*—It is even the rejuvenation, nay, the resurrection, nay, the regeneration of the East. Now then—the question of all questions: how is this tremendous work to be done?

The other day Count Okuma, in addressing the Chinese students who represent 400 millions of the East, said that the only possible and efficient basis or means for the union of East and West is the love as taught by Christ and the benevolence as inculcated by Confucius. A remarkable statement this. Count Okuma is a non-religionist; yet he did not say that the East is to be lifted into a higher civilization through atheism or materialism. He is the founder of a great university; but he did not say that China could be saved by education alone. He is a statesman; yet he did not say that the world could be bettered by politics or diplomacy. He is the Samurai of Samurais; but he did not say that armies and navies could bring to pass the realization of the dream of philosophers—the universal peace. He says that happiness of the two worlds depends on the love as taught by Christ, and on the benevolence as taught by Confucius. But in the higher and nobler language of the Bible, we are more clearly taught the means of regenerating the East: "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

Finally, my fellow citizens of the New East—the citizens of no mean city—in no spirit of bombast but with all due humiliation, I say: "Forty centuries look down on us." Clouds of witnesses are watching us. In the face of such responsibility who is there that does not cry out with Paul, the young man of Tarsus, "Who is sufficient for these things?" In the words of Dr. Neesima, one of the noblest sons of the New East: "Let us advance on our knees."

EDITORIALS

THE WITNESS OF UNITY

Few questions surpass in importance this: *What was the unity for which our Lord prayed?* It would seem to be a sort of climacteric result of the whole working of the suffering Savior and the sanctifying Spirit, since upon its manifestation depends the final triumph of faith in an unbelieving world. Twice, and at the critical points in this intercessory prayer, this effect of unity is brought into prominence. "That they all may be one. . . . that the *world may believe* that Thou sentest me," (21); and again: "That they may be made perfect in one; and *that the world may know* that Thou hast sent me, and hast loved them as Thou hast loved me." Such repetition can neither be accidental nor unintentional; it is manifestly purposeful and of the foremost consequence. Somehow the ultimate knowledge and belief, conviction and faith, of the world as to the character and mission of the Lord Jesus *hang on unity among His disciples;* and hence it can not be even a secondary matter to find out just *what that unity is.*

It is generally taken for granted that it means a closer fellowship among disciples, a living and loving oneness, in spite of minor differences which naturally alienate and separate believers, if unduly magnified. The current impression is that what our Lord prayed for was a practical brotherhood and brotherliness which would eliminate sectarian selfishness and carnality with the apathy and lethargy that eat out the very vitals of Christianity, and leave only an empty shell of ecclesiastical organization without the life and power of a vital organism. It is said that if the Church would overawe the world, the truth must be held in love, and in all parts alike of the Christian territory it must melt down differences and quench heartburnings, awakening shame at past unfruitfulness and uncharity, and evoking longings of catholic affection for believing brethren, and yearnings for human salvation, and leading to a passionate and universal effort to save men. All this is true, but it is not all the truth.

It is remarkable that the unity for which our Lord prayed is no mere visible drawing together of disciples, however real and genuine, but a *unity dependent upon another and higher unity with the Father and the Son*—a bond of perfectness, first of all knitting all believers into holy *union with God,* and then manifesting itself in the closer fellowship with all God's children. This is, as we believe, vital to any true understanding of this unity. There is a merely formal and mechanical unity of ecclesiastical machinery, such as we see to-day in both the Eastern and the Western churches, but which, instead of convincing those outside of the Church, of the divinity of Christ and His claims, rather breeds formalism and skepticism. In fact, denominations often come together and form ecclesiastical unions, not so much because of any advance in love, but rather of a decline in faith. As orthodoxy gives way to looseness of creed landmarks are naturally removed, which were once the signs and expressions of difference in important, if not fundamental, beliefs.

Our Lord definitely characterizes the unity for which He prays as first of all based upon a closer union with God: "That they all may be one as Thou Father art in me and I in Thee, that they may be one in us. . . . I in them and Thou in me, that they may be made perfect in one." Nothing is plainer than that such unity as our Lord desired and such as is to be effective in compelling a world to believe, is absolutely impossible without first the *holiest unity with God.* So long as the Church is carnal, worldly, selfish, careless of doctrine and still more heedless of practise,

there may be an outward external and visible union, with absence of sectarian controversy, and yet no faith-compelling power. But when individual disciples so nourish and cherish their holiest relations with God that they are drawn together by the very fact of such oneness with Him, in such unity there will be power—a divine power. There is, in nature, a unity of mere *cohesion*—often very strong; but when to that is added the pervasive power of some mighty force like electricity, such unity acquires a *dynamic force*. It is because of a supreme conviction that *this* unity is what our Lord prayed for that we are compelled to distrust some modern movements, as confederacies, born of inferior and perhaps carnal motives, such as numerical increase. The one thing needful is to *cultivate holiness;* to get out of the way all hindrances to our fellowship with *God,* and from *that* high vantage-ground make possible and real a new understanding of our relations to fellow disciples. It has often been remarked as by the late Dr. Charles Hodge, that however Christians may differ in this logical controversy, they always, on their knees, *pray* in the same language and dialect. And the converse is true: that those who most learn that we are all one before the cross and the throne of grace, are also more prepared for practical cooperation in the work of God. We believe that in the mission field the very unity of our Lord's prayer has been more nearly realized than elsewhere and for this very reason; that, as a class, our mission force represents the most Godlike of the Church's whole membership. They have learned most of God and lived in closest relations to Him; hence the closer bonds among them as brethren. We know of but one church in the world that, for more than seventy-five years, has been composed of all Protestant Christian denominations, and never yet had a break of harmony —and that church is on a prominent mission field.

SECRETS OF SUCCESS AND FAILURE

Rev. J. Stuart Holden, of London, whose illuminating addresses at the Northfield conferences proved so suggestive and helpful, remarking on Luke xvii: 28-33, gave many a new insight into the meaning of this teaching of our Lord.

> Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.
>
> Or what king, going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
>
> So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.

He observed that the word "likewise," in verse 33. links on the maxim concerning "forsaking all" to the previous illustrations, and shows that in all our *building* and *fighting* we are to renounce our self-dependence and confidence.

This thoughtful exposition opens up before us a wide territory of application. All life's activities may be included under two heads: *work* and *warfare*—the constructive work of building character and usefulness; and the destructive war against the world, the flesh and the devil. One of our greatest lessons in discipleship is that both the work and the war are primarily the *Lord's*. We are incompetent to build whatever is good and permanent, or to make successful war against adversaries so many and so mighty, our only hope for success is utterly to renounce all other dependence but God. This is counting the cost. We must understand and acknowledge our own bankruptcy and incompetency and take refuge in infinite riches and sufficiency. The work is first of all *God's* work, and ours, because it is His, and we are

His. We are to forsake all our own plans and fall into His, and study His *time* and *way* of doing even what we already know to be His will for us.

So of the *war:* It is His, and we are enlisted under His banner, and are to follow the Captain of our salvation—His must be the strategy, the weapons, the strength, the victory. In a grand sense we do not need to fight, but stand still and see the salvation of the Lord. For as the work of building, so the battle is not ours but God's.

This is not a distinction without a difference. The men and women who have wrought and fought most grandly and effectively have been those who have forsaken all that they had, in the way of wisdom, strength, power, and self-resource, and have taken every step, and dealt every blow, in the *confidence* and *consciousness of alliance with the Infinite God.* It was this which characterized the Master, Himself, and constituted part of His sublime self-emptying. As He declared, "The Son can do nothing of Himself," "The Father which dwelleth in me He doeth the works," and so he explicitly affirmed that even His words were God-given words. May it not be that so much, both of our work and our warfare, fails of success, because, even when the *motive* is good the *method* is worldly, carnal, self-suggested? And how little do we, in prayer, first of all acknowledge God and seek His direction in all our steps. David's desire was to build a house for God—and it was well that it was in his heart. Moreover, God wanted a house to be built, and Nathan the prophet gave his sanction, and bade David go forward, assuring him that the Lord was with him. And yet David was not permitted to build the house—God's time and God's man had not yet come—showing us that good people may devise a good plan and agree together upon it, and yet fail to know God's mind! This we take to be one of the most significant lessons of Old Testament times. (See 1 Chron. xvii: 1-12.)

THE APOSTOLIC SUCCESSION OF TRACTS

It is many years now since the late Rev. Wm. Morley Punshon, in his famous address at the anniversary of the London Religious Tract Society, traced a few of the footprints of the great tract writers and distributors, such as Peter Waldo, of Lyons, the merchant of the twelfth century, who had the four Gospels translated and made them accessible to lay readers, in the Piedmontese and Vandois Valleys, and carried cargoes of tracts among them; and the outcome of whose work was the Waldensian Martyr Church, which has held fast to the truth, through thirty-five persecutions, defying the spear of Savoy and the fagot of Rome.

John de Wyclif was also a grand pioneer in tract writing and distributing. One of his tracts, carried in the pocket of a Boheman nobleman, through him found its way to John Huss, and brought him to know the truth and die for it at Constance. Farel, the pioneer French reformer, first formed a tract society in Basle, to get hold of minds and hearts and consciences of men. Martin Luther, in more than one sense flung his inkstand at the devil, for some of the lesser products of his pen stirred all Germany. The preface he wrote to his Commentary on Galatians found its way to John Bunyan, the tinker, and helped to make him the thinker he was; and his preface to his Commentary on Romans, arrested John Wesley, while reading it in Aldersgate Street, London, who, in turn, fifty years before tract societies were born, was writing and distributing tracts.

An old Puritan doctor wrote a little book—"The Bruised Reed." This fell into Richard Baxter's hands, and he was brought to Him who breaks not, but binds up the bruised reed of a penitent heart. Baxter's "Call to the Unconverted" "called" Philip Doddridge

to a deeper knowledge of Christ; Doddridge's "Rise and Progress of Religion in the Soul," at a critical point in the history of William Wilberforce, moved him to a new life. Then Wilberforce wrote his "Practical Christianity," and this fired the heart of Leigh Richmond, whose "Dairyman's Daughter"—most conspicuously blest of all, has been translated into—no one knows how many—languages!

And who shall ever complete the story of this Apostolic Succession! or when shall the last link in the golden chain be forged!

Books like "Foster's Essays," Hawes' "Lectures to Young Men," Bunyan's "The Pilgrim's Progress," Dr. Waterbury's "Advice to a Young Christian," Hodges' "Way of Life," and many others that might be mentioned, have shaped the character and moulded the destiny of thousands, both for time and eternity. A single mutilated volume, read and reread in the early history of Virginia, led to a powerful revival of religion, the results of which are felt even to this day.

A copy of the "Rise and Progress," placed in the hands of a young man in Yale College, led to his conversion; he afterward entered the ministry, and from the families of his congregation *fifteen* young men entered the ministry; *six* persons became foreign missionaries; *six*, the wives of ministers; and nearly *eight hundred* communicants were added to his church, whose combined influence for good only eternity can reveal.

PARK COLLEGE GRADUATES

Our Christian schools and colleges were originally founded for the purpose of training young men for the ministry, but how far most of them have departed from this ideal may be seen from the character of their curriculums, the number of non-Christian teachers and the pursuits followed by graduates. It is not to be denied that as fine Christian service may be performed in other walks of life as in the ministry, for men and women can do their best work for God and humanity only in the sphere to which God calls them, whether it is in preaching Christ or picking cotton. Too many, however, think only of self in the choice of their life work and many instructors fail to teach high ideals of unselfish service.

Park College (see page 684) is an exception to this rule. We know of no college where high Christian ideals are more faithfully presented or where better results are obtained. The whole purpose of the founder, Dr. McAfee, was to offer young men and young women of poor parents an opportunity to train for Christian life and service. The Park College family is a cooperative institution, so that the pupils learn to work for their fellows as well as for themselves while still in college. The results are seen in the characters of the graduates. While many may lack the suavity and polish of those who come from more expensive Eastern colleges, we believe that there are no educational institutions which can show a superior record, if any can equal it, in the percentage of graduates who devote themselves heart and mind and soul to self-sacrificing service and who show the evidences of true sterling character.

Over fifty per cent of the male graduates are in the ministry and ten per cent of the total have gone to the foreign field.

As the expense to each student is only about $60 a year, it is necessary and right that Christians who are stewards of the Lord's money should be called on to contribute to the expenses. It is a great investment for the kingdom of God.

GENERAL MISSIONARY INTELLIGENCE

JAPAN AND KOREA

Education versus Vice in Japan

A contrast between conditions in America and in Japan is seen in the fact that Governor Kawashima of Hokkaido permitted last year the open establishment of houses of ill-fame in an immediate neighborhood of the Middle School at the town of Asahigawa. In spite of protests the educational authorities in the Central Government paid no attention whatever.

More than twenty houses of ill reputation have already been set up, and above two hundred women are engaged in their shameful profession within less than a hundred yards of the school. Already the moral life of the students has begun to degenerate.

The following letter from Asahigawa gives a lurid but true picture of things as they are in other garrison posts as well. One difference is that the Christian forces of Asahigawa are unusually able and ready to work, if only they have the proper equipment.

"We want you to see the appalling need of a Y. M. C. A. hall in this community. We are working and praying against the twenty-two *new* brothels in the town. Practical praying would be the construction of a worthy Association building. The soldiers go where they find things lively and that means for them the gates of hell. There is hardly a place where they can eat their lunch without exposure to evil.

"We are ready to do all we can. The young men are well organized and alive. One of them is one of the choice spirits of the land and of the world. The volunteer secretary, Mr. Tanaka, was in Y. M. C. A. work in Manchuria, a fine fellow. So we have a desperate need; efficient managers; a great desire—everything but the money, and that lies in some one else's pocket, if he only knew that the Lord had need of it."

Recently the editor of the *Yorozu Choho,* in upholding the Minister of Education for forbidding an immoral opera by the Tokyo School of Music, says: *"In these days, when the moral degeneration of young people is so remarkable, any attempt to check it can not be too strongly commended."*

Prayer of an Ainu Woman

We frequently have Ainu prayer-meetings in our house, composed of people from the "Rest Home." The prayers are very original at times and savor strongly of Ainu characteristics. Here is one used by a woman a short time since: "Lord, make a basket of my body and a bag of my heart, and fill both full of Thyself. I was as filthy as a highly smelling, putrefied fish but Thou has cleansed my heart and sweetened me. For this I praise Thee. We were worms and noxious insects, but Thou hast been gracious to us and raised us up. Oh, help us serve Thee! And when we return to our homes help us to tell of Thee to others. Amen."—*C. M. S. Quarterly.*

A Christian Japanese Judge for Korea

The appointment of Judge Noboru Watanabe to be the Chief of the Judicial Department in Korea is a matter of no small importance in the history of Christian progress in the East. No better man could have been found for such a position; and whatever may have been the past history of that country, the people of Korea may rest assured that under his administration there will be a wise and just administration of the laws.

For a number of years Judge Watanabe was at the head of the highest court in Yokohama. During all that time both he and his wife were leaders in Christian and all other good work. As the President of the Yokohama Young Men's Christian Association he did much to popularize and strengthen that institution.

In an account of his conversion he says: "As I look back upon my past life, I feel that I have been continually led of God, and I can not but wonder at His goodness and the marvelous way in which He has directed my steps."

Early in life he was instructed in the principles of the Chinese philosophy, and at the age of eighteen went to Tokyo and chanced to get hold of a copy of Dr. Martin's "Evidences of Christianity." For the first time he found out that God was not a mere abstraction but a real and personal being.

Ten years later he happened to hear a Christian address on "Love," and was affected deeply by the thought of the greatness of the love of Christ. It was not until 1897, however, that he accepted Christ as a personal Savior.

He at once made a public profession of his faith, and from that time he has gone steadily forward in the Christian life, and not as a hearer only but as a doer of the Word.

When congratulated by Bishop Harris on his recent appointment, he replied that he was going to Korea, not simply to interpret the law, but that he might be a witness for Christ.

H. Loomis.

A Year's Results at Chunju, Korea

In the Presbyterian Mission (South) in Korea, the report of the year shows 5 new church buildings, 8 new meeting-places, 13 churches enlarged, 513 adults and 54 infant baptisms; 2,291 people were examined, leaving 1,778 on the waiting list; 3,462 visits by 2,462 women and children were made to the clinics; 45 classes were held, and 7 home missionaries were supported by the natives. To God be all the glory.

	1905	1906	1907
Meeting-places	32	60	68
Communicants	106	386	797
Baptisms	68	198	513
Catechumens	182	553	968
Church buildings	19	45	50
Pupils in school	64	64	155
Patients treated	No Dr.	6,781	3,462
Professional visits	....	....	54
Contributions	$481.67	$1,150.00	$1,685.29

Rev. Wm. M. Junkin.

The Conditions in Korea

There are, no doubt, two sides to the question of the Japanese occupation of Korea. Dr. J. Hunter Wells, a missionary of the Presbyterian Church at Pyeng Yang, Korea, writes of the general conditions as follows:

The general conditions here are most satisfactory for successful missionary work. The political conditions, quiet and improving fast, after a somewhat troublous interval, are all that could be asked for the propagation of the Gospel. I attribute this largely to the settled condition resulting from the Japanese occupation. There are those who criticize Japan on her work in Korea, but I do not see how any one interested in the progress of the Gospel or in the extension of Christ's kingdom can do anything but thank Japan for helping along the good work. It has been said, and it doubtless has some influence, that dissatisfaction with the political conditions has led many to inquire into Christianity. There was, however, a wide-spread inquiry and growth before the war, when political conditions were much worse than they have been since. One specific result is worth mentioning: Officials can now become Christians and still hold office.

Presbyterian News Items from Korea

1. A new station at Chong Ju is in the midst of a population of 1,200,000. It is the county seat of a county containing 900 villages. On market days 6,000 men gather; holidays, 12,000. Recently 8,000 leaflets were distributed in one day. There are 44 groups of Christians, 102 baptized members, 260 catechumens. The people contributed $408.63 gold. This equals 2,724 days' work, or eight days' wages for each member and catechumen. A new missionary in Korea writes: "I could not help being imprest by the hunger for the Gospel which these people show."

2. A Christian Korean traveling along a country road met a company of his fellow countrymen who were hunting Japanese sympathizers. As he had his hair cut like the Japanese they arrested him, insisting that he was a Japanese. He denied it, declaring that he was a Christian Korean. "Have you a Bible, and a hymn-book?" He produced them. "Repeat the Lord's Prayer." He did so. "The Ten Commandments and Apostles' Creed." "Sing the Doxology." The Christian did all these, including singing "Praise God, from Whom All Blessings Flow." He was released.

3. The helper at the Fusan station on his return from an itinerating trip complained of sore legs, due to the constant squeezing of the dense congregations. The Koreans sit at their worship. New groups are reported in nearly every country. A young missionary writes: "To hear 1,800 men sing, intelligently and reverently, 'Jesus Shall Reign,' to the tune I learned when a youngster on a Scotch hillside, sent the blood coursing through my veins. If ten men equipped with the language arrived at once in Pyeng Yang they could be immediately put to work, and more would be needed."

4. Korea Mission has long desired to open a station in the far north. The board has now authorized the mission to proceed with plans at Kang Kei, as soon as it can equip the station out of resources at its disposal, whether missionaries or funds, and without injustice to any other station.

Seven Korean Physicians Graduate

Rev. George Heber Jones writes in *The Northwestern Christian Advocate* that in June "a class of seven Korean physicians were graduated from the Severance Hospital Medical College. They are the first Koreans to graduate, and are all earnest Christians. Addresses were delivered by Yi Chai-kon, Minister of Education, and Im Sun-chun, Minister of Home Affairs. The diplomas were conferred by Prince Ito, Japanese resident-general, who thus showed an unmistakable mark of his interest and sympathy. It was an occasion long to be remembered, and the Presbyterian Mission, to which the Severance Hospital belongs, is to be congratulated on this event. The hospital is the gift of a wise and far-sighted layman of the Presbyterian Church."

CHINA AND TIBET

A Good Use for the Boxer Indemnity

China is planning such a good use of the ten or twelve million dollars which we returned from the Boxer indemnity that it makes us sorry the sum was not even larger. The Chinese Government means to spend the greater part of the money in paying the expenses of Chinese boys at American schools and colleges, sending 200 students annually to the United States for a period of ten years. The Empress-Dowager favors education after the boys are grounded in Confucianism.

The Population of China

We talk glibly of 400,000,000 of people in China without knowing what the figures mean. Let Mr. Ritson, secretary of the British and Foreign Bible Society, help us to understand how great a fact they represent: "If all the Bibles, Testaments and Portions ever published on earth were all in Chinese and all still in existence, they would be insufficient to supply the inhabitants of China each with a book. Assuming that a Gospel could be placed to-day in the hands of every living person in China at a cost of four cents a head, this alone would involve an expenditure of over sixteen millions of dollars." Such is the mass of human beings in the great empire of the Far East, whose future God has placed in the hands of Christendom.

Can the Chinese Be Americanized?

In the *Chinese Recorder* for May, Rev. E. W. Thwing, after twenty years work among them both in China and in America, and seven years in charge of the Chinese work in Hawaii, gives to the above question a most emphatic affirmative, saying in substance: "There is nothing in the nature and character of the Chinese, when treated kindly and fairly, to prevent their becoming good and valuable American citizens, possest of our ideas, ideals, and ambitions, with a home and family life like ours. In Hawaii are scores of American-Chinese homes, where the children all speak English, where home-life is bright and beautiful, and is arranged on American lines. More than 400 have all the rights and privileges of American citizenship." It seems then that the common idea, once a Chinaman always a Chinaman, is false and pernicious; "a man's a man for a' that"; and the transforming force resides in kind and Christian treatment.

What Chinese Converts Must Know

The Methodists in China are requiring the Chinese candidates for church-membership to know the catechism, Lord's Prayer, ten commandments, general rules and the Twenty-five Articles of Faith by heart; and to give the parables and miracles of the Lord with explanation of attending circumstances, and also a general outline of the life of the Lord.

Blind Women of China

In the annual report of the German Mission to Blind Females in China, we find touching stories of blind Chinese girls, small and large, who found a home and Christian instruction in the home of the society which is located in Kanlun, opposite Hongkong. Fifteen new pupils were added during 1907 to the seventy who remained in the home at the close of 1906. Among these new pupils was little Shinlin, seven years of age. Her father brought her, his only child, and as he bade good-by to her the tears were running down his brown cheeks, for it was adieu probably for his life, since on the next day he and his wife intended to remove to Singapore. Soon after Shinlin, little five-year-old Atoi was brought by her mother. A few days before, the mother, who, seemingly with great love and tenderness, carried her little blind girl in her arms, had planned to drown her child.

Was she not blind, so that she would be a burden to herself, her mother, and all others all the days of her life? Was it not better to throw the helpless little child into the water and thus save her from further suffering? While the mother still hesitated with the carrying out of the plan which was dictated by heathen ignorance, but against which her mother-love rebelled, she heard of the German Home for Blind Girls. Quickly she decided to avail herself of the opportunity of providing for her blind girl, and with tears of gratitude in her eyes she gave her into the hands of the faithful deaconesses who are in charge of the work.

The report shows how glad these blind girls are to find a refuge, and how willingly they receive Christian instruction and accept Christ.

Emancipation of the Women of China

When the history of China during the first decade of the twentieth century comes to be written, Miss C. J. Lambert, of the girls' boarding-school, Foochow, says "the historian will record nothing more marvelous than the awakening of the women of China." She writes:

> At the beginning of the century education was the right of no Chinese woman and the privilege of few. With rare exceptions woman accepted as a matter of course her position as the drudge or the toy of man. "For a woman to be without ability is her virtue," said the wise men, hugging to themselves the treasures of learning.
>
> The twentieth century was ushered in with storm and bloodshed, and when peace came, just where the storm had raged most fiercely, woman was seen shaking off her shackles and reaching out her eager hands for the gifts so long denied her. This was marvelous, but still more marvelous is the fact that father, husband, and brother are saying to-day, "Take the bandages from the feet of our women, and the veils from the eyes of their understanding; let them be our companions, let them be fitted to carry out their duties as wives and mothers." So say the modern wise men of China; and tho all are not yet saying this, it is because the new ideas have not had time to claim universal assent. This ancient empire, which has so long faced the past, now faces a future bright with possibilities and yet beset with dangers, and no path is so full of perils as that upon which the "new woman" of China now seeks to set her emancipated feet.—*C. M. S. Gazette.*

The Dalai Lama

Lamaism is the religion of the Asiatic Tartars, who worship the grand Lama, a word which is Tibetan for spiritual teacher, or Lord. Lamaism prevails in Tibet and Mongolia, and is Buddhism corrupted by Sivaism and Shamanism (spirit worship). The Dalai Lama is simply the chief, or Lama, and is worshiped as a

god, the interpreter of the traditions and oracles.

Something very odd has occurred lately as to this Buddhistic head. Four years ago, when the British under Col. Younghusband were marching upon Lhasa, in Tibet, the Dalai Lama fled for refuge to China, where, with a considerable train of retainers, animals, etc., he has been ever since entertained by the Chinese Government. This has come to be so burdensome that the Lama was invited to a conference with the Chinese Emperor in Peking, to be elaborately entertained, but as distinctly invited with all the evasive ceremonies of Oriental flattery and courtesy to return to Tibet. There is said to be no little apprehension that the distinguished guest may continue to consider China as quite good enough for him and refuse to take the hint. All of which is sure, in the end, to assist in opening Tibet still further to European influence and Christianity.

A Mission on "the Roof of the World"

For several years the Foreign Christian Missionary Society has been at work on the borders of Tibet, often called the "Roof of the World." Dr. Susie Rijnhart, who was instrumental in starting that work, found that she could not stand the rigorous climate of that region. Soon after her marriage to Mr. James Moyse she resigned and, with her husband, moved to Chentu, in western China. Since then she has gone to her long home. About the time that Dr. Rijnhart resigned, James C. Ogden and wife, of Kentucky, joined Dr. and Mrs. Shelton at Ta Chien lu.

A year ago the mission decided to move closer to Tibet. Ta Chien lu is nearly 500 miles from the border. After a thorough examination of the country, Batang was fixt upon as a suitable place in which to open a station. This town is 467 miles, or 18 days' journey, west from Ta Chien lu and is almost on the border, and on the great road connecting Lhasa and Peking. For 200 miles in all directions the country is peopled with Tibetans. So while Tibet is not yet open to missionary effort, this station will be in the heart of a Tibetan population.

Batang has no post-office, no native carriers, no banks, and no civilization except an attempt at a telegraph. Missionaries must send for their mail, their money, their stores, their medicine to Ta Chien lu.

It is altogether likely that Tibet will be open to travelers and missionaries within a decade, or in less time. There is no room on the planet for a hermit nation. When Tibet is open, other stations can be established in different parts of the country. But there will always be a need of a well-equipped station at Batang.—*The Missionary Intelligencer.*

INDIA

Widow Marriages Increasing

We are glad to note, says the *Indian Mirror,* that the number of widow marriages is increasing every year. Following on the heels of one in high life in Calcutta, there have been lately three such marriages in different parts of the country. This is a noteworthy record which should cause the social reformer to take heart for the ultimate success of his work. The agitation that has been kept up for years by the Social Conference has been successful, if only in impressing all classes of the Hindu community with the necessity of widow marriage. It is, however, well known that those who still take exception to it and offer sentimental objections have no widowed daughters at home, and consequently have no means to judge their sad condition.

A significant marriage between high-caste Hindus is reported by a correspondent of the *Sunday-School Chronicle:*

Very recently in Calcutta Babu Brojindranath Kanjilal was married to the widowed daughter of the Hon. Mr. Justice Ashutosh Mukerji. This may appear a very commonplace item of news. From a Hindu viewpoint it is revolutionary. The bride was married at ten years of

age and widowed after six months. Custom commands that she shall wear sackcloth and ashes to the day of her death. Her father, an enlightened but orthodox Hindu, has dared to help create a new custom, thus making it easier for other Hindus less influential than he to do the same sensible thing. The young lady was but thirteen years of age at the time of her second marriage.

A Hindu Version of the Good Samaritan

Our missionaries at Sukkur were glad last year to obtain a new building for the Hindu girls' school, and both teachers and children are pleased with their new house, which is situated in the busiest part of the town. Every child has to learn Bible stories, and to repeat them in her own words, so that she may be able to tell them to her relations at home. Here is one girl's version of the Good Samaritan; it may help some of us to realize how the story appeals to the Indian mind. "There was once a rich *bania* (merchant) going home through a forest. He was suddenly attacked by robbers, who beat him and robbed him of all his money, leaving him half dead. A Brahman passed by, and seeing the man, said to himself, 'He is only a sweeper,' and went away. A Mohammedan also came that way, but he said, 'This man is no relation or friend of mine; why should I have any concern for him?' and so he went away. At last a Christian came, riding on horseback, and taking pity on the poor man bound up his wounds with strips of cloth torn from his own turban, and placing him on his horse took him to a hospital and, giving the doctor sahib two rupees, said, 'Make this man well, and when I return, you will get from me twenty rupees more!' "—*India's Women and China's Daughters.*

Christianity's Boon to Womanhood

A new hospital is being built in Madras. It is for women and children, and is to be opened to all classes and creeds of patients. Its name is Kalyani Hospital, and it is the gift of Dewan Bahadur N. Subrananyam, an Indian Christian, who has already shown his generosity and patriotism by establishing scholarships to help Indian Christian young men and women qualify themselves as educated physicians for their own people. The *Christian Patriot,* a weekly journal of social and religious progress, published in Madras, rejoices in the erection of this hospital, and calls attention to significant aspects of the gift.

In the first place the donor is a representative of that large and increasing number of Indian Christians now rising into eminence in every department of national activity and industry. And so his gift indicates the worth of missionary effort for the evangelization of the higher castes, and is in so far an answer to Bishop Whitehead's contention that endeavors to reach educated Hindus are largely wasted. It is impressive also to observe that the name which is given to the hospital—Kalyani—indicates that it is a memorial to the donor's mother, as his earlier gift was a tribute to his wife. This honoring of womanhood both in the name and the object of the gift is a striking witness to the influence which Christianity has had upon Indian thought. To build a hospital in a great city for the suffering women and children of all castes and creeds certainly marks a new era in the life of India.—*Missionary Herald.*

MOHAMMEDAN LANDS

As the Consul Sees It

Thomas H. Morton, the United States Consul at Harput, Asiatic Turkey, writing to the Department of Commerce and Labor on "The Outlook for American Trade in Harput," closes with a signal tribute to the missionaries:

I have had occasion to revert to the work of the American missionaries and teachers settled in the district. In a thousand ways they are raising the standards of morality, of intelligence, of education, of material well-being, and of industrial enterprise. Directly or indirectly, every phase of their work is rapidly paving the way for American commerce. Special stress should be laid upon the remarkable work of the physicians who are attached to the various stations. The number of these stations

is steadily growing; they now dot the map of Asia Minor at Cesarea, Marsovan, Sivas, Adana, Aintab, Mardin, Harput, Bitlis and Van. At most of these points well-equipped hospitals are in active operation. The influence of the American practitioners stationed at the above points is almost incalculable.

Progressive Persia

The *Record of Christian Work* gives an encouraging report of missionary progress in Persia (before the recent disturbances). Fifteen years ago the city of Ispahan with its 100,000 Mohammedan people, was frantically hostile to everything that had the Christian taint. All missionary effort was met with superstitious dread, intolerance and persecution. To-day, within 300 yards of one of the dispensaries forcibly closed by the authorities, stand two large hospitals containing 150 beds. When these hospitals were being built, about three years ago, Mohammedans came forward, some of whom had once opposed the work, and subscribed nearly £200 toward the cost of erection, and some of them subscribe annually for their maintenance. The native doctors, who previously did all the harm they could to the work of the medical missionaries, now ask them to see cases in consultation. Many of the Mohammedan religious leaders have attended the Christian services and listened quietly to the message. While it can not be said that they are in any sense reaching out for the Gospel, it is a cause for great rejoicing that prejudice is being so rapidly broken down and bigotry expelled.

Christian Influence in Moslem Homes

Mohammedanism has long been the most obstinate of Oriental religious systems in antagonizing Christian missions. Tho its ethical results are debasing, because of no standard of right living above the lowest tendencies of humanity, it can not be classed as "heathen," since it has always been a hater and destroyer of idols—and exalting only the "one God." There is recently a noticeable movement in India, within the heart of this corrupt system, toward reformation, with some notable converts to Christianity, tho these are yet very few. But in the secluded homes a potent influence is at work. Mohammedan girls educated in Christian schools take back with them the seeds of truth. In Lucknow, Mohammedan fathers attend the public exercises of the Methodist mission schools, and listen with evident pride and interest to their daughters, who take part in the program. The "purdah" life will be difficult to enforce after such freedom of thought and action, and the "new woman" may yet make her advent in India in exclusive Mohammedan circles.

Interest in Syria

At Deir Mimas in Sidon field, opposite one of the famous crusader castles of Syria, the capacity of the village church was taxed to the utmost, last January. Rev. Geo. C. Doolittle, of the American Presbyterian Mission, conducted a week of evening services and, night after night, benches were pushed farther back, mats brought in, chairs placed in the aisle, rear doors opened, till four hundred people were listening to plain talk about true and false Christianity, daily duties and remissness in the same. After each service, a company of men and boys—Protestants, Greeks, Catholics—gathered about the missionary, who late into the night prest home the personal application on Sunday observance, family prayers, honesty in dealing, Bible study, Christian forbearance.—*Woman's Work.*

EUROPE

A Pan-Christian Congress

In the closing paragraph of the review of the year, read at the annual meeting of the Church Missionary Society, the committee say: "Will future Pan-Anglican Congresses ever be superseded by a Pan-Christian Congress of the Universal Church? If this seems hopeless in the present

dispensation—tho things that are impossible with men are possible with God—the dispensation will not last forever, and there is a Congress that must come—'the Coming,' the Parousia, of our Lord Jesus Christ, and our 'gathering together unto Him.' Then indeed will the spiritual 'seed' be brought 'from the East' and 'gathered from the West'; then must the North 'give up' and the South 'keep not back.' Then will all 'middle walls of partition' be broken down, and the Lord's prayer 'that all may be one' shall be fulfilled. Then will the Church Missionary Society and all its sister societies, sowers and reapers alike, 'rejoice together.' It is for every member now to ask himself solemnly, as in the presence of God, what am I doing to gather out the souls now that are to be gathered together then?"

Can Overlapping Be Avoided?

In London, over £10,000,000 a year is subscribed to some 1,700 or 1,800 charitable institutions—in addition to some £5,000,000 a year spent by the Poor Law authorities. There is not the least doubt that an appallingly high percentage of these vast charitable funds is more or less wasted or misapplied. Each institution, as a rule, works in isolation, spends its income without any regard to its neighbors, and guides its policy solely with a view to its own affairs. Overlapping is the inevitable consequence, along with other obvious forms of waste. The strong feeling that these charitable funds might be far more effectively used for good has led to the inauguration of a most important new organization—the Association of Subscribers to Charities. Lord Avebury, Lord Rothschild and many other financial and philanthropic magnates have interested themselves in the association; Mr. John Burns, as President of the Local Government Board, has given it his blessing; and it was launched at a Mansion House meeting on Friday. The idea is to promote the fullest possible cooperation between charitable institutions, to make the experience gained by each common to all, and generally to promote better working. The outcome should certainly be—as in the case of the King's Hospital Fund—a vast saving of money.—*Episcopal Recorder.*

Worldly Hostility to Missions

Dr. Warneck, Professor of Missions at Halle, and the great German leader of the cause, with more knowledge probably of missions than any one either in Germany or elsewhere, has an article in his journal, *Allgemeine Missions Zeitschrift,* in which he shows the many dangers and hostilities encountered by missions through the influence of godless Europeans and Americans. Tho they owe everything almost to missions in the opening up especially of savage regions, they have often a bitter feeling against them, while many infidels exert themselves in the circulation of infidel literature. Such influences are openly manifest in Japan, China, and India. The great object is to show that Western progress and civilization are entirely separate from Christianity. The gross lives of many, and the utter worldliness of others, tend to hinder and undo missionary work. It is very sad that men from Christian countries should become often the greatest enemies of Christianity. Every possible effort should be made to Christianize the white populations scattered among the heathen.—*Mission World.*

Picture Postals as Missionary Helpers

The Leipsic Society has done itself credit, and performed a valuable service to its patrons, and to the friends of missions everywhere, by publishing four packages of picture postal-cards which present vividly to the eye a multitude of facts connected with its work both in India and Africa; such as natural scenery, temples and dwellings, individual faces and groups of people, etc. The cost

is merely nominal, being only a mark for each package of a dozen cards.

German Universities and Missions

How much German science thinks of the missionary enterprise becomes clear to the reader of the programs of lectures to be delivered in the different German universities during the summer of this year. In Berlin, Professor Kaweran treats the history of evangelical missions among the heathen. In Greifswald, Licentiate Uckelsy invites to a course of lectures on the history of missions, in which the heathen religions will be especially considered. In Konigsberg, Professor Lezius speaks on the history of missions in Africa and America, while in Marburg Professor Mirbt takes for his subject the history of missions in German colonies. Professor Hashagen, in Rostock, promises to teach his hearers the elements of the history of missions, and Professor Haussleiter, the newly elected professor (ordinarius) of missions in the great university of Halle, announces two subjects, namely, "Missions and Civilization in German Southwest Africa," and "The Missionary Enterprise a Necessary Expression of Life in the Christian Community."

Another proof of the respect which is paid to the work of Protestant Missions by German universities is the giving of the theological doctor's degree (in Germany) a great honor, to the well-known missionary writer Pastor Julius Richter.

Swedish Church Missionary Society

The Swedish Church Missionary Society maintains work in India and South Africa and also among Swedish seamen in German, British, French, and Italian ports, and among the scattered Swedes in several European cities and in South Africa. In South Africa, among the heathen Zulus, the work was carried on in 1907 upon 6 central and 6 by-stations, with 86 preaching-places, and 896 pupils attended 41 schools. The missionary force consisted of 10 ordained missionaries, 8 teachers, 1 deaconess, and 48 native helpers, while 155 heathen were publicly baptized. In Rhodesia 2 ordained missionaries and 1 lay worker labored. In Southern India 8 ordained and 2 lay missionaries, 4 teachers, and 107 native workers were laboring upon 5 central and 3 by-stations, with 86 preaching-places. In 38 schools 1,741 pupils received instruction. Only 12 heathen were baptized in 1907. The income of the society, for heathen missions and from all sources, was $65,085 in 1907. The work, according to the reports of the missionaries, is in a most promising condition.

Is Protestantism a Failure in Italy?

The *Catholic Universe* having published the assertion that "Protestant proselytism has failed ludicrously in Italy," the editor of the *Christian Advocate* wrote for the facts in the case to the Rev. Alfredo Taglialatiga, an Italian Protestant of note now traveling in this country, who in reply, among other things, asks the following pertinent questions:

"If that statement is true, why did Leo XIII in the last years of his pontificate lament so much and so bitterly the Protestant propaganda, and especially in Rome? Why do the bishops so often send out pastoral letters protesting against the opening of our churches and our halls of worship? Why has the Society of St. Jerome felt the need of imitating our colporteurs? At a laughable failure one laughs. Why then in Rome do not the Roman Catholics laugh, rather than weep and work? It is true that the Protestant propaganda has not yet obtained the great results we ardently desire. But remember that we have carried on our work with but few men, and with very little resources, for less than fifty years among a people over whom Rome has exercised an undisputed sway through a many-formed and most powerful organization for the space of fifteen centuries."

Religious Intolerance in Spain

That Roman Catholicism is as intolerant as ever has been recently shown by the persecution of the Evangelical Mission at Figueras, Spain, when the five-year-old child of the teachers of the mission schools died. Permission was given by the civil authorities for the interment of the body, and the director of the mission and his brother conducted the funeral service. But the priest claimed the right to bury the child, and instigated a suit in the courts against the mayor, who gave the burial permit, Rev. Lopez Rodriguez and Don Alexander, for conducting the service at the grave, charging them with disobeying various royal decrees by not allowing the priests to bury the child, because he was a minor, and had been baptized by a priest, while his mother was a Catholic. The judge unrighteously demanded a payment into court of $800 as a guarantee for the costs of the action which was forced upon the mission. An appeal has been taken to the Cortes, but there is little hope for relief from that quarter, because it is under the influence of the priests. It is not unlikely that the director of the mission and his brother will be imprisoned and heavily fined, and the mission embarrassed, if not closed.—*Christian Observer.*

A Training School for Russia

Doctor Lepsius writes that the first evangelical training school for teachers, to get State sanction in Russia, is that which the German Orient Mission has established in Astrakhan.

One hundred years ago, the Emperor Alexander I allowed the Molokans secret exercise of their religion in South Russia, whither they had been banished. On the 100th anniversary of this event in 1905, their descendants, now calling themselves Russian Evangelical Christians, determined to establish a seminary for training their sons as teachers and preachers. The school was started in February, 1907, with eleven pupils. As soon as the local officials learned of its opening, they declared it to be a plot on the part of German agents for the "Germanizing of South Russia," and ordered it closed. Explanation and petition availed nothing and closed it was.

By a singular chain of circumstances, however, a powerful friend was raised up in Petersburg, who took on himself to secure the necessary permission for reopening. He went to the Russian ministry, declared that the teachers whom the government allowed to teach in Astrakhan were many of them not fit to enter a schoolroom—nay, even to put foot on school grounds—and that the new seminary in question was likely to furnish a better and necessary type of teachers. His appeal was listened to and the coveted sanction given.

So the first authorized evangelical seminary in all Russia is at last launched. "What wonderful perspectives for that land greet the eyes of believing Christians! What a stream of blessing for this 140 millions of people, if a strong body of young men, trained in religious and general culture, shall go out early from its doors to preach the Gospel of the risen Lord."—From *Der Christlische Orient.*

AMERICA

The Laymen's Movement: A Prediction

In the *Christian Intelligencer,* Anson A. Carter has this to say concerning the task the men of our churches have taken in hand: "This movement has none of the earmarks of a worked-up affair, but rather of one worked-down and God-inspired. It is men banded together to do men's work for a cause for which a Man died. And this banding together is no formal procedure. It is the realization that something should be done and done quickly. This movement is going to push forward Protestant foreign missions on such a gigantic scale as to arrest the attention of the whole heathen world. Suddenly this

heathen world will realize that not simply the picket-line is to be dealt with, but the main army. There will be a mobilizing of forces, and a fierce struggle to retain the old strongholds. But without the vision of a seer one may predict the end. For when the arm of the Lord is revealed in the virile manhood of Protestant Christianity, the superstitions and systems and cults and philosophies of the heathen world must take their places among the things that are passing away to make way for the sure advancement of the cross."

A New Parliament of Religion

This was held at Unity Church, Montclair, N. J. The program of speakers and the themes of addresses were both significant of the epoch in which we are living. The following is the published list of both subjects and speakers as printed in advance:

Eroad M. N. Dhalla, a Parsee priest of Bombay, India, who recently took the degree of Ph.D. at Columbia University, will speak on "The Message of Zoroastrianism to the World To-day."

Professor Nathaniel Schmidt, head of the department of Semitics at Cornell, on "What is Christianity?"

S. C. Kanaga Putnam, president of the Central College, Colombo, Ceylon, on "The Religious Message of the Orient—the Spirit of the East."

Rabbi Samuel Schulman, of Temple Beth-El, New York, on "The Message of Judaism."

Mohammedan Alexander Webb on "The Message of Mohammedanism."

A. N. Datar, representative of the Maharajah of Baroda, on "The Message of Hinduism."

Kentok Horai, a Japanese Buddhist, now in Harvard, on "The Message of Evangelical Christianity."

Dr. Chen-Huan-Chang, of Peking, China, doctor of the Chin-Shih College and secretary of the Secretariat, will also speak, and there may be a Greek-Catholic speaker.

It was intended to have a Roman Catholic priest deliver an address, but Cardinal Gibbons refused to allow it.

The World's Student Christian Federation

The world-wide sweep of the Christian Student Federation is shown in the following editorial from its new quarterly publication, *The Student World:* "The Federation is not a missionary organization in the sense that it exists in one part of the world and sends its representatives to some other part. It is a world organization as indigenous to the Orient as to the Occident. On its general committee each of the student movements of the East has as many representatives as any movement in the West. But it aims to make Christ the Lord of the world." The total membership of the affiliated movements has increased by nearly 100,000 since the Federation was formed thirteen years ago.

At the invitation of the Student Movement of Great Britain and Ireland, the next conference of the Federation will be held in Oxford, England, in July, 1909. This will be the eighth conference. The other conferences have been held in Vadstena, Sweden, in 1895; Williamstown, Mass, 1897; Eisenach, Germany, 1898; Versailles, France, 1900; Soro, Denmark, 1902; Zeist, Holland, 1905; Tokyo, Japan, 1907.

The World's Sixth Sunday-School Convention

will be held at Washington, D. C., June 2-7, 1910. For the second time the Sunday-school forces of the world will then gather on this continent. The previous conventions were in London, in 1889; in St. Louis, in 1793; in London, in 1898; in Jerusalem, in 1904; in Rome, Italy, in 1907. At the recent meeting of the American section of the World's Sunday-School Association at Pittsburg, Pa., it was decided that the American representation be on the same basis as for the International Convention in Louisville in June, 1908. The theme of the coming World's Convention will be: "The Sunday-School and the Great Commission." Justice Maclaren, of Canada, president of the International Sunday-School Association, and Mr. W. N. Hartshorn, of Boston, joint secretary of the World's Sunday-School Association, have been appointed a committee, with power

to add to their number, to visit Europe in the service of promoting interest in the Washington Convention. They propose to go at their own expense, and conduct a systematic visitation, probably early next year.

Missions at Northfield

Northfield, Mass., is becoming a center for mission study and the gathering of missionaries on furlough. Each of the seven gatherings has missionaries on its list of speakers and two of the conferences are wholly devoted to missionary problems. The Student Volunteer Movement was founded at Mount Hermon during the first session of the Student Conference.

The Women's Interdenominational Home Missionary Conference convened for the first time this year. Its purpose is to train leaders and arouse interest in the churches in home missions. Mrs. Alfred R. Page and other leading workers presented the work among the Indians, the mountaineers in the South, the Porto Ricans, the miners and the lumbermen.

On July 21st the Women's Foreign Mission Boards in the United States and Canada met for their fifth summer school, Mrs. Helen B. Montgomery conducted daily studies in the text-book for this year "The Nearer and Farther East." Dr. Ida S. Scudder, of India; Mrs. Benjamin W. Labaree, of Persia; and Dr. George H. Jones, of Korea, and others spoke at platform meetings. Rev. J. Stuart Holden, of London, conducted the Bible-study Class.

The largest gathering of the summer, the General Conference in August, placed much emphasis on missions at the Round Top meetings every evening. One entire day was given up to this subject. Among the missionary leaders who were heard were Rev. Louis Meyer and Miss Angell, missionaries to Jews, Dr. Horace G. Underwood, of Korea; Dr. Ida B. Scudder; Bishop W. F. Oldham, of India, and Rev. C. C. Creegan, of the American Board of Foreign Missions.

Chinese, Japanese and Koreans in California

The Presbyterians are able to make this report of progress:

At Los Angeles, the Chinese Church has borne all the current expenses of the local work. Freewill offerings for missions average $15 per member: $5 of this was sent to the Board. The Japanese Mission at Salinas, eldest daughter of the San Francisco Japanese Church, just celebrated its tenth anniversary. Ten years ago, one mission in the State for Japanese; now six. Then there was one church, now there are three organized and two ready to be organized, with a combined membership of between 300 and 400. Then one mission building, now four; all save one purchased by the Japanese. Koreans —In Los Angeles, 45 Christians; 27 connected with the Central Church; 10 baptized last year. Riverside, 35 Christians, 20 connected with Calvary Church. In Upland, 20, 10 connected with the American Church.

What Christian Unity Would Do

The churches of Canada have surpassed all others in the movement toward the abolition of denominational names and forms. In the recent Methodist General Conference, Dr. James Henderson was present as a fraternal delegate, and said that the union movement in Canada "is likely to spoil that gorgeous figure of speech which some ecclesiastical orators are fond of: comparing the Protestant bodies to the colors of the rainbow—Presbyterians blue, Methodists red, Episcopalians violet, etc.—for Canadian saints have come to the conclusion that Christ's Church will never set the world on fire until it so ceases being a prism and makes itself over by the grace of God into a convex lens focusing white light."

War Upon the Saloon

In two-thirds of all the territory of the United States the saloon has been abolished by law. Forty years ago there were 3,500,000 people living in territory where the sale of liquor was

prohibited. Now there are 36,000,000 people under prohibitory law. Since that time the population of the country has scarcely doubled, while the population in prohibition territory has increased tenfold. There are 20,000,000 people in the 14 Southern States, 17,000,000 of whom are under prohibitory law in some form. In 1900 there were 18,000,000 under prohibition in the United States; now there are 36,000,000. In eight months State-wide prohibition has cleared the saloon from an area as great as that of France. In that area there is a solid block of territory 300 miles north and south by 720 miles east and west, in which on the first day of next January a bird can fly from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without looking down upon a legalized saloon. Great Britain and Ireland could set down over this space without covering it. There would be 10,000 square miles of "dry" territory left as a border.—F. C. IGLEHART, in the *Review of Reviews*.

AFRICA

African Churches Coming to Self-Support

To one familiar with Presbyterian missions the term "self-support" readily suggests Korea, Japan, parts of China; perhaps no one would expect to find poor Africans in the front row with the best. There has been great advance since three years ago when in Africa Mission there were 7 village schools supported from America; now there are 28 sustained by the people themselves; station schools have also advanced tuition fees. Of 15 churches, 11 support their own preaching this year and 8 of them also care for evangelistic work. —*Woman's Work*.

The Coptic Church Favoring Education

The authorities of the Coptic Church in Egypt are taking advantage of the opportunities for giving Christian instruction to Coptic children in the Egyptian public primary schools of Egypt, afforded by the recent change in government regulations. Teachers have been provided, and a leaflet has been issued, giving directions as to the conducting of classes and supplying a program. This latter provides that three out of five lessons weekly shall be on the Bible, one on Christian doctrine, and one on the Coptic language. For the present year, the Bible teaching is confined to the New Testament. Very successful classes have been opened in Cairo, as well as at some places in the provinces. From every point of view the movement is a most hopeful one.

Reforms in Kamerun

Governor Seitz is the source of recent vigorous enactments in Kamerun, emancipating African women and opposing the liquor traffic. Presiding over the council he had called, at Duala, in December last, his Excellency exprest amazement at the number and size of caravans laden with rum which he had met in the southern part of the colony. He said he wished he could stop the traffic at once. A recent law, by substituting the use of cash for barter, deals a blow in this direction; hitherto, carriers of commerce have been paid in goods, rum being the largest item. At present, the whole policy in Kamerun is to discourage rum and polygamy.

A council upon education at Duala included, besides the Governor in the chair, officials of the district, delegates of Basel Mission three, Roman Catholic three, English Baptist two, American two. Discussion was free and informal upon languages to be taught, government aid, how long pupils should be kept in school, and other subjects.—*Woman's Work*.

African School Children in Drought

A missionary's letter from Livingstonia, in east Central Africa, tells of the remarkable action of some school children during a drought. It is a fact not well known that heathens frequently appeal to Christian neighbors

in a time of plague, famine, or other public calamity, to cry to their God for its removal (Jonah i. 6):

Worship and prayers were offered by the heathen to the spirits, but there was no answer to their entreaty. Some of the scholars were asked to pray to God, and the answer to their prayer was rain that same night. The heathen were greatly imprest, and there were many thanksgivings to God. The rain was copious, and they got in their seed. Then in a few days the green blade appeared, and the promise of abundance of food. Just then, however, a great swarm of locusts came down, and with the locusts an outcry of despair. Again they prayed to God, saying something to the effect that "We prayed for rain, and you heard us, God. We were glad and thankful, and planted our seed. But now when the leaf has appeared above ground, you have locusts which must destroy our crop. Help us, God!" They had not stopt praying when "wu-u-," a strong wind came tearing through the plain, taking the locusts with it and leaving not one behind. Their crops were saved.—*The Bombay Guardian.*

Zulu Definition of Faith

The Norwegian missionary Braadvedt in Zululand once asked his native teacher, "What is faith and what is unbelief?" He received the following excellent answer, "To have faith means to take hold of Christ and His Word," to lack faith means to let go Christ and His Word." To this the Christian Zulu added the following explanation: "In Zululand strong men are stationed at the rivers to carry the people over when the waters are high. Before these men go through the river, they tell those whom they carry to take a firm hold. Those who have confidence in the carrier and obey him, safely reach the other side; but they who lose confidence and let go their hold, perish in the water. That is faith and unbelief. Whosoever believes in Christ, clings to Him under all circumstances, relies upon His guidance, and obeys Him. Thus he gets safely through this life and reaches the beautiful land on the other side of the river of death. Whosoever lacks faith, perishes in his wanderings, because he has no guide."

The Indians in Natal

Lord Ampthill has been doing his utmost to impress upon the mind of the British public and British statesmen the injustice and inhumanity of the treatment that is meted out to his Majesty's Indian subjects in British colonies and in South Africa. In Natal, for instance, the licensing boards possess unlimited powers to grant or withhold trading licenses, and the Indian trader has thus been placed absolutely at the mercy of their arbitrary discretion owing to the stress of competition and the jealousy of European traders. Lord Ampthill called the attention of the House of Lords to the position of the Indian trader in Natal, and justly characterized the policy of driving out the Indian as unjust, inhuman, and ungrateful. Indian labor has done in the past not a little for the progress and prosperity of Natal and of other South African colonies, and it is nothing but ingratitude to forget the part Indian laborers and traders have played in the development of those territories.—*Bombay Guardian.*

The Troubles of Protestant Missions in Madagascar

Little has been published lately concerning the state of affairs upon Madagascar, where the present Governor-General, M. Augagneur, has so greatly hindered the work of Protestant Missions. The Governor still refuses or delays beyond endurance giving the necessary permission for reopening of reconstructed schools or churches. We understand that the American Norwegian Lutheran Mission has now only five houses of worship in the southern part of the island where it had forty-three formerly.

The influence of the continuous persecutions of Protestant Missions by the French Governor-General is most apparent in the decrease of native pupils in the missionary schools. For instance, the 92 regular and the 53 preparatory schools of the Paris Missionary Society had 11 European teachers, 137 native teachers with

diplomas, and 72 native teachers without diplomas in 1907, who instructed 121 resident and 9,090 non-resident pupils in 1907. In 1906 there were 105 regular and 172 preparatory schools with 12 European teachers, 128 native teachers with diplomas, and 205 native teachers without diplomas, who instructed 237 resident and 15,252 non-resident pupils. The boys decreased from 9,189 in 1906 to 5,601 in 1907, the girls from 5,826 to 3,268.

In spite of these persecutions the Paris Society increased its missionaries in Madagascar from 9 in 1906 to 13 in 1907, while the number of native evangelists was increased to from 61 to 66. The number of native Christians connected with the society is now 111,335, an increase of 5,000 in one year; and that of adherents is now 27,080, or 1,000 less than in 1906. There were baptized 851 adults, but the number of communicants decreased to 9,048 (from 9,418 in 1906) and that of catechumens to 1,076 (from 1,368 in 1906). Thus, the persistent persecutions from the French Governor-General seem to have some effect upon the work of the Paris Missionary Society. The Lord overrule it!

ISLANDS OF THE SEA

The Bible in the Philippines

Many chapters might be written concerning the entrance of the Bible into the Philippines. For centuries it was debarred. Many attempts were made to bring it into the Archipelago, but the ever-alert emissaries of the Roman Church frustrated any open importation or publication of the scriptures. Copies were smuggled in and were treasured and fairly devoured by the hungry seekers for a sane foundation for faith.

Following upon the heels of the American occupation the British and Foreign Bible Society sent its agent to Manila and established an agency here. In 1899 the American Bible Society established an agency also in Manila. Both these societies set about the arduous tasks of translation and publication of the scriptures in the various languages of the people. The multiplicity of tongues makes that a tremendous undertaking. In Japan a single translation ministers to practically the entire 50,000,000 people; here there must be at least six translations to carry the message to the 7,000,000 Filipinos. The various missions have been overburdened with the urgent calls for evangelistic work and have left this important department, the translation and publication of the scriptures, to the proper agency, the Bible societies. On the other hand, this work could never have been accomplished had it not been for the support and assistance of the missionaries.

The people were clamoring for the Word so it was impossible to tarry till the whole Bible or even the New Testament could be all translated, but as soon as a satisfactory translation of a Gospel was made it was published in a little booklet by itself, then two or more Gospels together, and as soon as the New Testament was all completed it was then published entire. With the limited means at hand it has been impossible to keep pace with the demands for the books. The work has been pushed with all diligence, and the entire Bible has been published in Tagalog, the New Testament in Ilocano, Panayan, Visayan and is already completed and either in the hands of the printers or ready for the same in Pangasinan, Pampangan, and Cebuan Visayan. Portions have also been published in Ibanag, Bicol, and translation work is being pushed in the Old Testament with the expectation of soon having the Bible entire in at least the three greater dialects, Tagalog, Ilocano, and Visayan. It is the most prodigious initial undertaking in the missionary work in the Philippines.

Chinese Up to Date in Java

Missionaries are called upon to render all sorts of service. The Rev. J. R. Denyes, superintendent of the Netherlands-Indies District, Malaysia Conference, tells of this experience

with Chinese in Java, who are studying methods of conducting assemblies:

The headman of a Chinese village ten miles from town (Batavia), wrote asking me to come there and help them form a social club. I went out and talked things over with them and made them a constitution and by-laws. In this society the members are to give up opium, liquor and gambling. After a president had been elected, he asked me to preside over the meeting and show them just how Europeans conduct meetings. So I put them through a parliamentary drill, manufacturing the terms for motion, second, carried, etc., as I went along. These people are learning to express their thoughts, and some day the world will stop to listen to what they will have to say.—*World-Wide Missions.*

MISCELLANEOUS

Livingstone Knew It Would Come

The night before his departure for Africa David Livingstone said:

The time will come when rich men will think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses.

Commenting on this, the *Christian Observer* says:

This has literally come to pass in some instances, and the awakening of the interest of men in missions indicates that men are learning to put God's kingdom where it should be in every life—in the forefront, in the place of most importance.

This is the deep significance of the Laymen's Movement.—*Baptist Courier.*

Evangelization by Flank Movements

Rev. T. J. Scott, former president of Bareilly Theological Seminary, writes to the *Christian Advocate* as follows:

Grant's greatest victories over Lee were won by flank movements toward Richmond, compelling the great Confederate general to pull out of his intrenchments for new positions. It has been observed that missionaries now lay more stress on ethical teaching than on polemics against pantheism, polytheism, idolatry and other heathen absurdities. The pure sweet light, the noble, the elevated, the Christlike, flank the pagans out of their strongholds of error and darkness. Without becoming avowedly Christian, many are flanked out of the old thought and practise, taking up the Christian attitude and spirit, and are so far evangelized.

Thus, at a recent social conference a low-caste man was put on the platform with honor. Brahmans and others dined together without distinction of caste. It is difficult for an Occidental to comprehend the mighty change this means for India. In the same way the Gospel has coerced Hinduism out of many of its pagan strongholds into Christian practise. Thus idolatry is giving way; child marriage is rendered foolish and cruel; remarriage of widows is finding encouragement. They are constrained to open orphanages to keep orphans from Christian control. Female education has become the fashion and demand of the hour. Hinduism is being flanked out of these hoary castles of heathenism by the Christianity it does not want to adopt in name. All the outer works are carried as these reforms, distinctly Christian, are adopted. The devils of paganism are cast out by the gospel of Christ, altho not in His name.

Man May Use Spiritual as Well as Physical Force

Bishop Westcott has reminded us that when the missionary monks, who went out from Iona in the sixth century to evangelize Britain, came to the most difficult part of their journey, the prayers of their master, St. Columba, always met them there. So it may be with us. We may not know just when the crisis is coming in some distant field, but we may be certain that prayer offered for the workers will help them through many a time of discouragement and difficulty. That is perfectly reasonable. We can flash a message of good-will over continents and under oceans because man has discovered and can control and direct great natural forces. Is it too much to expect that man, by putting himself in correspondence with God, can use the great spiritual forces of the universe for the help and comfort of his fellows? These spiritual forces, no less and no more than the forces of the physical world, are the forces of the King, and we can wield them if we will. To neglect to use them is to limit our own influence and to withhold help from our friends.—*Spirit of Missions.*

FOR THE MISSIONARY LIBRARY

THE CALL OF KOREA. By Horace G. Underwood. Illustrated. Map. 12mo, 204 pp. 75 cents, *net*. Fleming H. Revell Co., New York. 1908.

Because the Apostle Paul heeded the call of God voiced by the man from Macedonia, Europe received the Gospel and passed it on to us. The call of the man from Korea seems unquestionably as truly the call of God, and may mean great things for the future of Asia if the Christians of America will respond with men and money and prayer.

Dr. Underwood has a right to speak for Korea, for he has given over twenty years of his life to the Hermit Nation. He has seen the doors opened in hut and palace, he has seen the people change from opposition to indifference and from indifference to desire for the Gospel. This is clearly the crisis hour of Korea. An adequate forward move by the Church of Christ may mean that practically the whole people will be won to the Savior in twenty-five years.

Dr. Underwood first describes briefly but geographically the country from which the call comes, then the people in their religious and secular life, and, finally, the way in which the call is now being answered by Christians of America and England. The statements are thoroughly reliable, and the story, including many incidents of the work, is of fascinating interest. The questions and references on each chapter make the book of great value for more exhaustive study.

CHRISTIANITY IN MODERN JAPAN. Ernest W. Clement. Map. 12mo, 205 pp. $1.00, *net*. American Baptist Publication Society, Philadelphia. 1905.

Missionary handbooks are especially valuable for reference. Professor Clement has given us a clear, concise statement of the history and progress of modern missions in the Sunrise Kingdom. His statements are reliable and his information is presented in an orderly form. The work of each denomination is described separately, as are the missions of the Roman and Greek Catholics. The table of statistics shows 26 Protestant societies, with 793 missionaries and 408 native ordained ministers. The Japanese baptized Christians number 50,000, not including children. The Roman Catholics (including children) number 58,000, and the Greek Catholics 7,000. The total Christian population of Japan is about 150,000. Professor Clement compares the condition of Christianity in Japan to-day with Christianity in the Roman Empire in the days of Constantine—a heathen body (the masses) and a Christian head (the leaders). The nation is being reconstructed on Christian lines. He prophesies that within this century Japan will become a Christian nation. If this is to be true, Jesus Christ must control not only the head but the heart and the will of Japan.

THE SOCIAL EVIL IN JAPAN. By U. G. Murphy. Illustrated. 12mo, 172 pp. 50 cents. Methodist Publishing House, Tokyo. 1908.

The social evil in the Orient is a menace not only to the life of the Asiatic nations, but to the lives of the men and women of America as well. Sin is made so easy, attractive and apparently safe by the laws and license that prevail that young men who visit these lands fall a prey to the devouring monster of impurity.

Gratitude is due to Mr. Murphy and others—especially the Salvation Army — for their brave and determined fight against this evil in Japan—the land where it is still considered right for fathers to sell their daughters, and girls to sell themselves to lives of shame in order that family debts may be paid.

The book makes far from pleasant reading, but the facts should be known in order that the evils may be remedied. The experience of Japan should be forever a conclusive argument against licensed and segregated prostitution.

Christianity in Japan. By Bishop M. C. Harris. 16mo, 88 pp. 35 cents. Eaton & Mains, New York. 1908.

It would be difficult to conceive a book of less than 20,000 words more pact with information and yet readable. Bishop Harris has described the country, the people, the religions, the progress of Christianity and the work of the Methodist Episcopal Church in a few words, each one of which counts. The reader catches a glimpse of a group of volcanic islands with an area about the size of California, with over 200 volcanoes, over 50 of which are active, and one with a crater 15 miles wide. In this land the earthquakes average 3½ a day, and the typhoon sometimes brings death to 3,600 people in one year. The people and religions are described with similar vividness and simplicity. One could scarcely conceive of a better epitome for those who seek information on Japan and Methodist missions there.

The Nearer and Farther East. By Rev. S. M. Zwemer and Rev. Arthur J. Brown. Illustrated. Map. 12mo, 325 pp. 50 cents, *net*. The Macmillan Co., New York. 1908.

Thousands of copies of the Woman's United Study books have been sold and, what is better, they have been studied. The present volume takes up the "leftover" fields of the Old World—the smaller nations of Asia. Dr. Zwemer gives an excellent outline study of Moslem lands—the religion, the customs, social evil and missionary work in North Africa, Turkey, Persia, Arabia and Malaysia. It is a vivid picture of the conditions, needs, and Christian work in Moslem lands, but the space is too limited for more than a brief outline with a few touches of color.

Dr. Brown describes even more briefly the fields of Siam, Burma and Korea. It was a difficult task and the result could not be as satisfactory as in most of the other text-books of the course. Enough is given, however, to whet the appetite for more, and the sources for the larger feast are suggested in the bibliography.

Leaders will find here a greater variety of topics and countries for their year's work than in volumes dealing with single countries, but the result can scarcely be expected to be so satisfactory.

Manual of Missionary Methods for Sunday-School Workers. By Rev. George H. Trull. 12mo, 245 pp. 50 cents. The Sunday-School Times Co., Philadelphia. 1908.

One of the present-day movements in the Sunday-school world is toward systematic instruction in the principles and progress of missionary work. Many workers have beeen convinced of the importance and need for missionary instruction who have been at a loss as to how children of different ages may be taught in an interesting and practical way. Mr. Trull's manual supplies the lack. He gives very little space to the theoretical side to tell *why*, and plunges right into his subject to tell *how*. To his own wide experience he adds the methods used in many other schools in city and country churches—giving in detail practical suggestions for missionary committees, methods of instruction, praying, giving, securing recruits, the use of the library, bulletin boards charts, maps, etc. Programs and orders of service that have been tried and found successful are given in detail, and there are in the appendices excellent suggestions as to equipment and the best and most complete graded list of missionary books for the Sunday-school that we have seen. This handbook should unquestionably be in the hands of every superintendent. With it there is no excuse for failure to make the study of missions in Sunday-schools a pleasure and a power.

The Divine Right of Missions. Henry C. Mabie. 12mo, 117 pp. 50 cents, *net*. American Baptist Publication Society, Philadelphia. 1908.

There are Christians—unthinkable tho it may seem—who deny the necessity of sending missionaries to the heathen, and there are men and women, claiming to be enlightened,

who deny the right of the Church to disturb those who hold the ethnic faiths. Dr. Mabie, as a clear and logical Christian thinker, presents an unanswerable argument as to the duty of those who accept Jesus Christ as Lord. It is not an attack on ethnic religions or a defense of Christianity, but a statement of the necessity of man's redemption by God and the imperative command of Christ to disciple all nations. It is a book that every pastor should read. There is nothing hackneyed nor insipid about it, but a fresh, straightforward, vigorous intelligent line of thought.

THE IDEAL MINISTRY. By Herrick Johnson, D.D., LL.D. Revell, New York. $1.75, *net.*

This volume is the rich sheaf gathered from a half-century of earnest and careful thought and study. Dr. Johnson, after a brilliant college career, and many years of most successful and fruitful pastorates, was elected to the chair of homiletics and pastoral theology in Auburn Theological Seminary, and afterward in McCormick Seminary; and in this great work of training young men for the ministry he has spent the last third of a century. It is not too much to say that he has largely exemplified the very ideals he sets before others; and many who have sat at his feet as preacher and teacher will recognize in this book not only a reproduction of much that he has *said,* but a reflection of much that he has been and done. To say this is to say all that need be said to commend this volume to a wide circle of readers.

THE POPE, THE KINGS AND THE PEOPLE. By William Arthur. 12mo. Hodder & Stoughton, London.

We have, in two consecutive articles on "Political Plotting at the Vatican," called attention to this great book by Wm. Arthur. Inquiries are somewhat numerous as to the way of obtaining copies. Any orders for it sent to D. T. Bass, Gospel Publishing House, 54 West Twenty-second Street, New York, will receive attention. The subject is not a popular one, and this great thesaurus of information has been slow of sale; but its value to those who do know and appreciate its contents is very great.

TALKS ON CHINA. Pamphlet. 6*d.* Church Missionary Society, London, 1907.

An outline of six missionary lessons with diagrams and other illustrations and recitations for young people. A very practical and useful pamphlet.

PAMPHLETS

YEAR BOOK OF PRAYER FOR FOREIGN MISSIONS. Presbyterian Church, U. S. Nashville, Tenn. 1908.

FIFTEENTH CONFERENCE OF FOREIGN MISSION BOARDS. 20 cents. Foreign Missionary Library, New York. 1908.

SOUL WINNING AROUND THE WORLD. Chas. M. Alexander. 10 cents. Revival Times Co., Philadelphia. 1907.

THE MEDICAL MISSIONARY. James L. Barton, D.D., American Board, Boston. 1908.

DESERT MOUNTAIN AND ISLAND. By Von Ogden Vogt. Maps and illustrations. 15 cents. Presbyterian Board of Home Missions, New York. 1908.

NEW BOOKS

THE MOSLEM WORLD. By Rev. S. M. Zwemer, D.D. 12mo. 35 and 50 cents. Young People's Missionary Movement, New York. 1908.

PERSIA, THE AWAKENING OF THE EAST. By W. P. Cresson. 8vo. $3.50. J. B. Lippincott & Co., Philadelphia. 1908.

THE WHY AND HOW OF FOREIGN MISSIONS. By Rev. A. J. Brown, D.D. 12mo. 35 and 50 cents. Young People's Missionary Movement, New York. 1908.

THE STORY OF THE REVISED NEW TESTAMENT. Matthew B. Riddle. 12mo, 89 pp. 75 cents. Sunday-School Times Co. Philadelphia. 1908.

GRENFELL OF LABRADOR. By Rev. J. Johnston. 12mo. Illustrated. 1*s.*, 6*d.* S. W. Partridge & Co., London. 1908.

THE MARVELOUS STORY OF THE REVIVAL IN MANCHURIA. By James Webster and John Ross. 12mo, paper. 6*d, net.* Oliphant, Anderson and Ferrier, Edinburgh. 1908.

TAKING MEN ALIVE. C. G. Trunbull. 12mo. 60 cents. Y. M. C. A. Press, New York. 1908.

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